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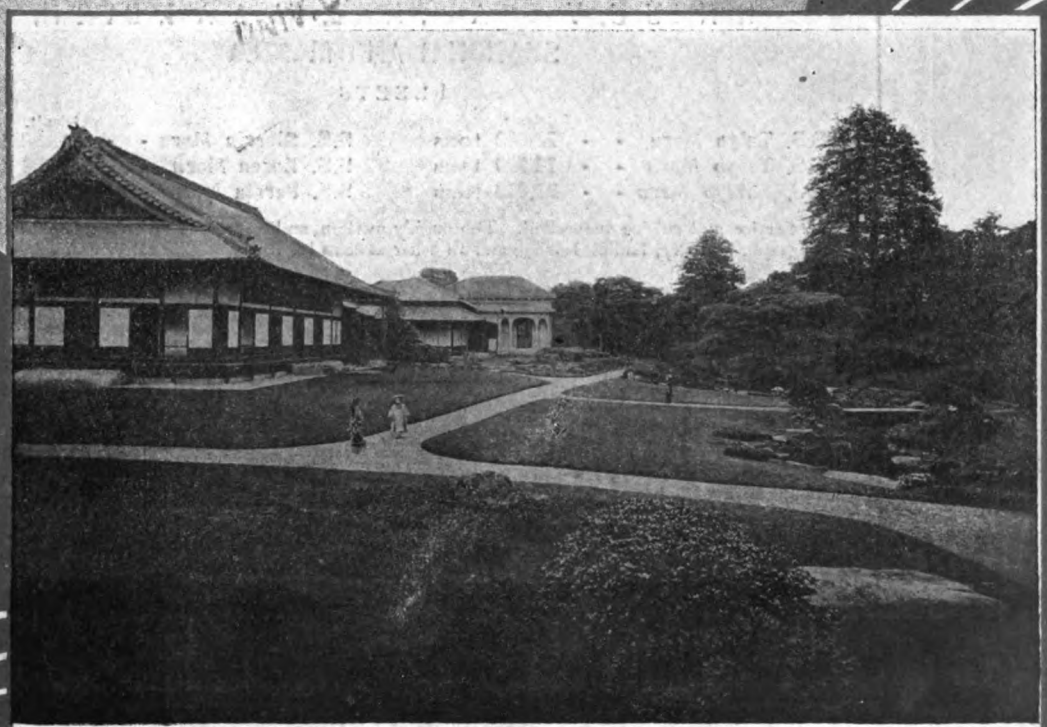

THE LATE MARQUIS OKUMA'S MANSION AND GARDEN

THE JAPAN MAGAZINE CO., TOKYO, JAPAN

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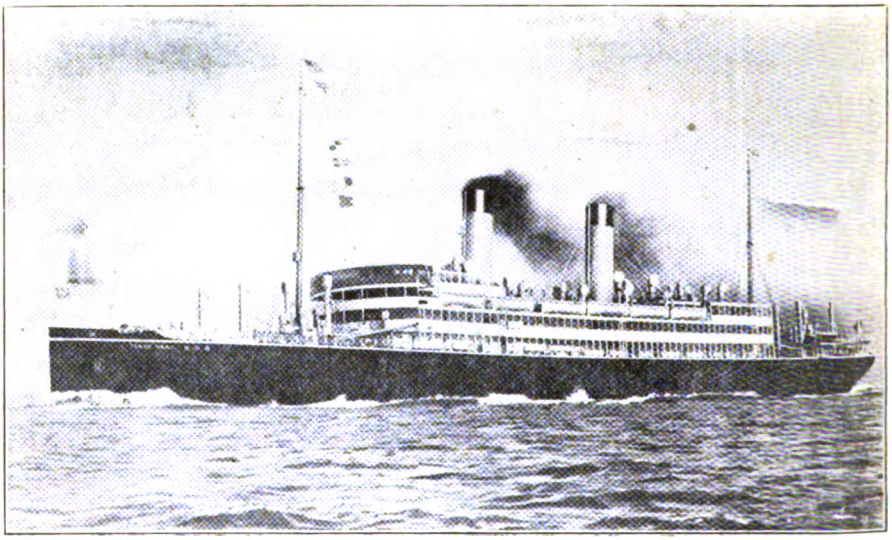

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The Sea Glittering Under the Beams of the Rising Sun

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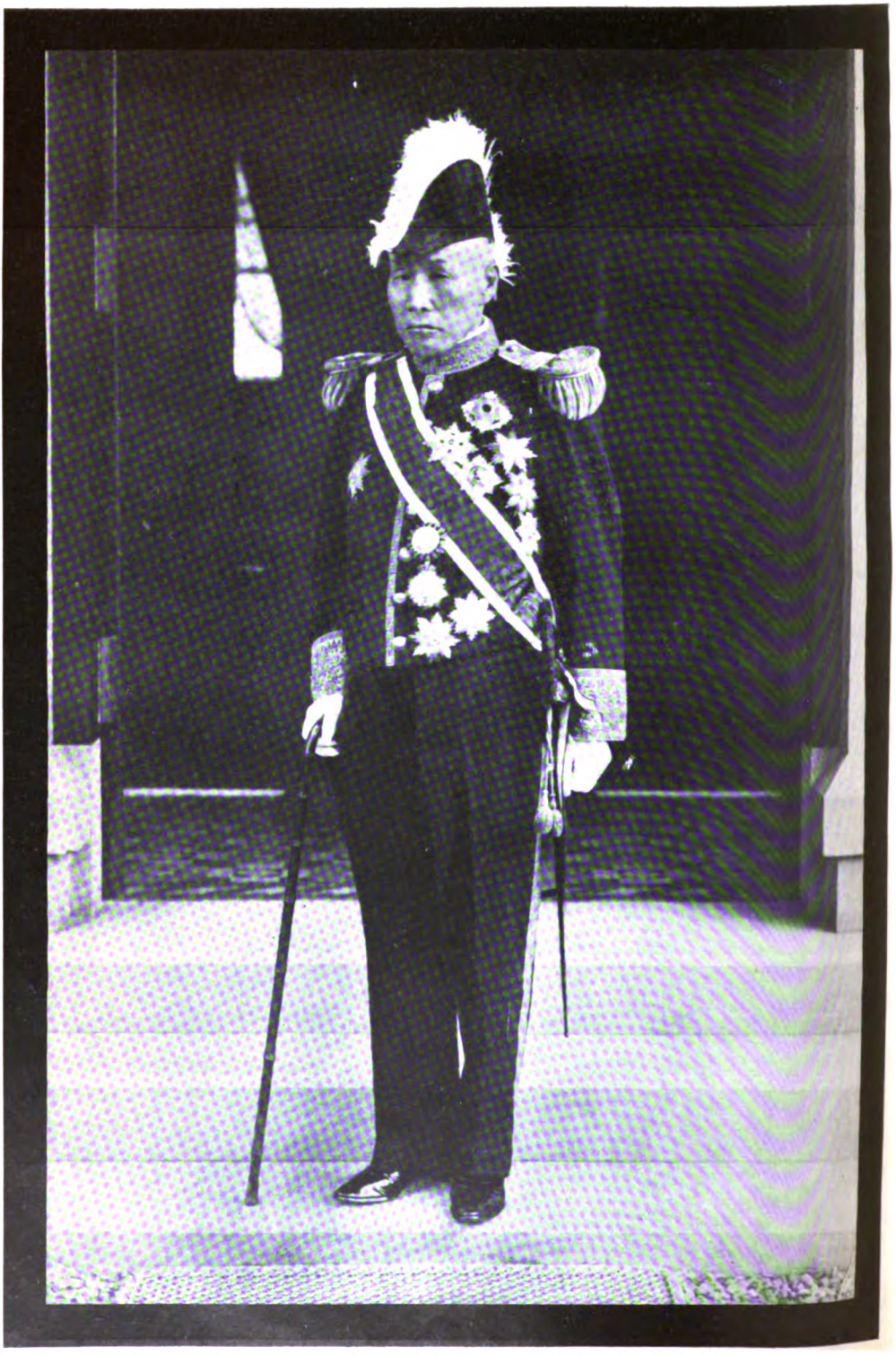

The Late Marquis Okuma in Official Dress

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THE JAPAN MAGAZINE
VOLUME TWELVE : JANUARY, 1922 : NUMBER EIGHT

THE LATE MARQUIS SHIGENOBU OKUMA

By M. YAMAMOTO

IN the northeastern section of Tokyo, close to Waseda University, of which he was the founder, a remarkable man passed away at exactly 6:30 o'clock on the morning of January 10, 1922. This world-renowned character was no other than Marquis Shigenobu Okuma. Since 1919 this veteran statesman had been suffering from renal paralysis, complicated with other troubles, and about December 23rd of last year his condition became suddenly very serious, and it was soon realized that his end was near.

As he was born in 1838, it will be seen that he was in his 84th year at the time of his demise. He was born in Saga, a city of Hizen province, on Mizunoe street, Kaishokoji. His father was a *samurai* whose moderate position commanded an annual revenue of 400 bushels of rice. The whole amount received by the Saga clan was 350,000 bushels. His father was in command of the forts at Nagasaki, so the son naturally succeeded to political influence.

The boy Okuma studied the Chinese classics in the school called the Kodokan, established by his feudal lord. Even at that early age the lad was a controversialist and strong-minded. He became the leader of a movement known as the North and South Feud. He was forced to leave the school finally, and removed to a Dutch school called Rangakuryo. The feudal lord of Okuma's time was the well-known Kanso Nabeshima, who was a sagacious and far-seeing man and had engaged the Rev. Guido Verbeck, a Dutch-American, to establish a school of English, as he realized the importance of the language earlier than others did. Young Okuma was one of the 30 students from the Rangakuryo selected by Nabeshima to attend this new school, called the "Chienkan." Here Okuma studied for five years, and in 1867, after consulting with the president, Taneomi Soejima, he went to Tokyo and coolly advised I. Hara, an official connected with the Shogunate government, that in his opinion the administrative power should be restored to the Emperor. Okuma, it is not surprising to learn, was severely rebuked for his temerity and soon thereafter returned to his home in Saga. He and a few others were in reality ahead of Shojiro Goto in agitating for the restoration of power to the Emperor, but as the time was not yet ripe for this change and their numbers and strength were inadequate, the credit was secured by Count Goto.

At this time Okuma was only 20 years of age, yet he was monitor in the school and showed his ability and cool head by warning the students not to

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As he was born in 1838, it will be seen that he was in his 84th year at the time of his demise. He was born in Saga, a city of Hizen province, on Nizuno street, Kashiroji. His father was a samurai whose monthly position carried an annual revenue of 300 bushels of rice. The whole amount received by the Saga clan was 350,000 bushels. His father was in command of the forts at Nagasaki, so the son naturally succeeded to political influence.

The boy Okuma studied the Chinese classics in the school called the Kodokan, established by his feudal lord. Even at that early age the lad was a contemplative and strong-minded. He became the leader of a movement known as the North and South Head. He was forced to leave the school finally, and entered a Dutch school called Rangakuryo. The feudal lord of Okuma's time was the well-known Kanso Nabeshima, who was a suspicious and far-seeing man and had engaged the Rev. Guido Verbeck, a Dutch-American, to establish a school of English, and he realized the importance of the language earlier than others did. Young Okuma was one of the 30 students from the Nagasaki school selected by Nabeshima to attend this new school, called the "Chibokan." Here Okuma studied for five years, and in 1859, after consulting with the president, Tanomi Soejima, he went to Tokyo and coolly advised I. Ii, an official connected with the Shogunate government, that in his opinion the administrative power should be restored to the Emperor. Okuma, it is not surprising to learn, was severely reprimanded for his temerity and soon thereafter returned to his home in Saga. He and a few others were in reality ahead of Shojiro Goto in agitating for the restoration of power to the Emperor, but as the time was not yet ripe for this change and their numbers and strength were inadequate, the credit was secured by Count Goto.

At this time Okuma was only 20 years of age, yet he was monitor in the school and showed his ability and cool head by warning the students not to

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become too much excited over politics, he himself keeping silent and devoting his time to English study and reading. At this period there was much discussion as to the advisability of excluding foreigners and overthrowing the Shogunate, but Okuma seems not to have been one of the students who took an active part in this movement. Thus he won the approval of Verbeck, who said Okuma would be an accomplished scholar some day. Once when a talkative student challenged him to debate he refused, saying, "What was the object of you student in coming to this school? Why don't you give your whole attention to English and so keep abreast of the world's progress?" Some of the students were quite indignant and threatened to draw the sword, which, as sons of samurai, all wore at that time. But Okuma only smiled and called them the "rice-weevils of the land." So he was generally admired for his sagacity and boldness and secured the respectful hearing of the majority.

In 1868 Okuma and Soejima presented a petition to their feudal lord, and thus secured permission to engage in foreign trade. A firm called "Shimbo-yo" was established by them in Shanghai, China, and the wide knowledge gained in Nagasaki enabled them to succeed in this venture.

Under Verbeck Okuma studied foreign languages and the science of gunnery and fortification. Of the many talented young fellows from the respected feudal clans then studying in Nagasaki, we may note the names of Tatewaki Komatsu of the Satsuma clan, Munemitsu Mutsu, of the Kii clan (later a noted Minister of Foreign Affairs), Shojiro Goto, of the Tosa clan, and Shunsuke Ito, afterward Prince.

These students often met in restaurants and discussed politics as well as world politics together. But Okuma was distinguished by his rich clothing from the other students, who lived and dressed in the simplest manner. Over underwear of figured yellowish silk material he wore a handsome kimono, and over this a deep blue silk coat with conspicuous silk cords knotted high upon his chest. He carried two swords ornamented with silver and gold inlay work. He looked indeed like some feudal lord, or the chief retainer of one.

When asked by the restaurant-keeper "What do you expect to become?" he replied, "A great feudal lord, I hope." All were surprised at his ambitious words.

This extravagance in dress and manner of living continued until his later years, but it was made possible by his mother's foresight and prudence. His father died when he was a child and his mother was his sole guardian. She was a woman of rare good sense and a beautiful personality. His expenses were provided by his mother's good management and he never looked for money from her purse until he was established in an honorable office; hence he was saved all financial worry.

When the Shogunate was overthrown at the time of the Restoration in 1868, on January 15th, a high official named Kawaza Iwo-no kami slipped away from his post and the office was at once taken over by Okuma and a friend Takayuki Sasaki—later Marquis. So he secured a good position at the very beginning of the Meiji era.

Some time after this Nobuyoshi Sawa was appointed by the Imperial Court Governor-General of Nagasaki, and this incumbent was succeeded later by Kaoru

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Inouye—afterwards Marquis. The Nagasaki Law Court was established next and Okuma was made one of the officers. Not long thereafter he was summoned by the Central Government and appointed a councillor of state. He became a judge in the office of Foreign Affairs. That he later became Minister of Foreign Affairs and was able to deal so tactfully and wisely with foreigners, was the result of his experience and training in Nagasaki. While there he won the confidence and admiration of foreigners by the cool judgment and prompt decision displayed in his dealings with them. Sir Harry Parkes of the British Embassy, for example, was one who relied upon his counsel and admired his ability.

In 1869 young Okuma became Treasurer and later Vice-Minister of Finance. In 1870 he was appointed a state councillor.

At that time the two most difficult posts to fill were those concerned with diplomacy and finance. Each new Cabinet was in despair over the problem of finding suitable candidates for these portfolios. Okuma was distinguished for his coolness in undertaking tasks which dismayed others and succeeding in a marked degree.

Dr. Miyake, chief editor of "Japan and the Japanese," and an influential critic, has this to say on the point:

"Since Okuma had the happy faculty of easily believing that he was quite equal to tasks which others could perform, he was for many years an exceedingly valuable member of society and yet without at all falling a victim to megalomania. While others were worrying over whether they were able to perform a given task, Okuma would quietly finish the work without feverish haste, worry or anxiety. The positions which the Meiji officials had least taste for were those requiring skill and knowledge in dealing with foreign and also financial questions, so these two posts in the cabinet were hard to fill. It was common for the ministers of that day to hesitate over matching wits with foreigners and they often shirked duties of this kind in a cowardly fashion. But Okuma was strong-minded and having made up his mind that no foreigner need be feared, nor indeed any one else in Japan, boldly attacked diplomatic problems, and negotiated apparently without difficulty the questions that arose between the British Ambassador and Japan, although others avoided interviews with the somewhat choleric Sir Harry Parkes.

"In regard to finances, too, most *samurai* shunned such work, as they had been taught to despise money; even if this dislike were overcome, few had the training required to solve financial problems. Here, again, Okuma's ability was shown. He could and did handle financial questions successfully, and for this was much esteemed by the Meiji Government. When this new Government found itself with increased expenses to meet, Okuma was able to devise a way to meet them. In diplomacy Mutsu and Komura may have been Okuma's superiors, and in finance Matsukata, Watanabe, and others, but Okuma did not hesitate to assume the leadership in both fields when invited so to do.

"Perhaps he would have done as well in other departments, such as justice, the army or the navy—we do not know; but at least we must admit that he showed courage and force of character in his readiness to undertake work which others avoided."

(*To be Continued*)

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(To be Continued)

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MARQUIS OKUMA'S DEATH AND SHINTO FUNERAL

Marquis Okuma, who lost his life lying on the point of death for four days, died January 10th at 7 o'clock, after a heavy lean in a state of coma since 4 a.m.

At his bedside were the end came were the Archbishop Oku-ma, his widow; his adopted son, who inherits his title; Viscount Kato, his political lieutenant and intimate friend, and his physician. Viscount Kato, on receipt of news that the last moments of his chief had come, hastened to Waseda at 5 in the morning, but too late to be present at the passing away.

The streets leading to the Okuma villa were crowded this morning by thousands of visitors hastening to express their condolence and show their grief at the news, and there was a constant concourse in the approaches to and within the grounds of the Okuma residence.

The Japanese papers report that the posthumous honors will be granted the departed Count, the rank of the 1st statesman to be elevated to the Junior Rank of the First Class, the highest rank attainable by one not of Imperial blood, while he will be awarded the Grand Cordon of the Chrysanthemum.

The Marquis leaves a widow and an adopted son, but had no children of his own.

A LONG, USEFUL LIFE

Shigenobu Okuma, called Hachiro Okuma in his boyhood, was born in February, 1838, at Saga one of the leading cities of Kyushu, the most southern of the three great islands of Japan. He was raised by an ideal father and mother, and began life under very fortunate circumstances. His father, Nobuyasu Okuma, a scion of the Soga clan, was the commander of the fortress at Nagasaki; but he died when his son was eight years old. The latter entered the Kodokwan, a clan school where the sons of clansmen or retainers were obliged to receive education in Chinese classics, and especially to study a textbook in policy of Hashido, the moral spirit of the samurai.

The classmates of Shigenobu were the first to come in touch with Western learning, for the port of Nagasaki, the only place open to international trade in the Shogunate period, was the residence of Shigenobu. It was here that many of the young men became imbued with the ideas of Western civilization despite the restraining efforts of the elder generation. Strict regulations, even a loss of hereditary standing, fell not infrequently on the head of the young clansman, who dared to read Western books.

Young Okuma was one of the first to show his wide sympathy with what he deemed the open-minded and practical education and system of the governments. The school opposed to this at Kagoshima had a leaning toward Chinese learning and a strong reluctance given to even look at things foreign. He had not neglected his studies. He mastered the classics, and also the philosophic, political and economic theories advocated by the Chinese sages of the radical school, which included the writings of the clandestine, and for a time he was expelled from the school.

He became a leader of the rebellion against the old idea that contact with Western civilization meant danger for the Empire. He also mastered his classics to study the language of the Dutch who had arrived in the country, and from an English teacher at Nagasaki he picked up English as well as an intuition, and sometimes by of the trading of the West which he covered so much.

The country of Commodore Perry with a Okuma was sixteen had caused a great sensation among the young radicals, which was increased by the latter bombardment of Shimonoseki by the combined fleets of Great Britain, the United States, France, and Holland.

Okuma and some of his friends deemed the fall of the Shogunate regime inevitable. They secretly left Nagasaki and went to Kyoto, the then Imperial capital, to join with other clans and memorialize the Shogun to relinquish his

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MARQUIS OKUMA'S DEATH AND SHINTO FUNERAL

Marquis Okuma, who had been lingering on the point of death for four days, died January 10th about 7 o'clock, after having been in a state of coma since 4 a.m.

At his bedside when the end came were the Marchioness Okuma, his widow; his adopted son, who inherits his title; Viscount Kato, his political lieutenant and intimate friend, and his physicians. Viscount Kato, on receipt of news that the last moments of his chief had come, hastened to Waseda at 5 in the morning, but too late to be recognized.

The streets leading to the Okuma villa were crowded this morning by the thousands of vititors hastening to express their condolence and show their grief at the news, and there was a scene of great confusion in the approaches to and within the grounds of the Okuma mansion.

The Japanese papers report that posthumous honors will be granted the departed Genro, the rank of the dead statesman to be elevated to the Junior Rank of the First Class, the highest rank attainable by one not of Imperial blood, while he will be awarded the Grand Cordon of the Chrysanthemum.

The Marquis leaves a widow and an adopted son, but had no children of his own.

A LONG, USEFUL LIFE

Shigenobu Okuma, called Hachitaro Okuma in his boyhood, was born in February, 1838, at Saga, one of the leading cities of Kyushu, the most southern of the three great islands of Japan. He was raised by an ideal father and mother, and began life under very fortunate circumstances. His father, Nokuyasu Okuma, a *samurai* of the Saga clan, was the commander of the fortress at Nagasaki; but he died when his son was eight years old. The latter entered the Kodokwan, a clan school where the sons of clansmen or retainers were obliged to receive education in Chinese classics, and especially to study a textbook treating of Bushido, the moral spirit of the samurai.

The clansmen of Saga were the first to come in touch with Westerners, for the port of Nagasaki, the only place opened to international trade in the Shogunate period, was under the jurisdiction of Saga. The result was that many of the rising generation became imbued with the ideas of Western civilisation despite the restraining efforts of the elder samurai. Strict regulations, even a loss of hereditary fortune, did not stifle the awakened zeal of the young clansmen, nor remove their thirst for a knowledge of the mysterious West.

Young Okuma was one of the first to show his discontent with what he deemed the oppressive and dogmatic educational system of clan government. The school imposed by his elders became hateful to him, and his sense of rebellion grew into open hostility. He had not neglected his culture. He mastered the classics, and also the philosophic, political and economic theories advocated by the Chinese scholars of the radical school, which incurred the wrath of the clan leaders, and for a time he was expelled from the school.

He became a leader of the rebellion against the old idea that contact with Western civilisation meant danger for the Empire. He abandoned his classics to study the language of the Dutch who had arrived in the country, and from an English teacher at Nagasaki he picked up English as well as mathematics, and something of the learning of the West which he coveted so much.

The coming of Commodore Perry when Okuma was sixteen had caused a great sensation among the young radicals, which was increased by the later bombardment of Shimonoseki by the combined fleets of Great Britain, the United States, France, and Holland.

Okuma and some of his friends deemed the fall of the Shogunate régime inevitable. They secretly left Nagasaki and went to Kyoto, the then Imperial capital, to join with other clans and memorialize the Shogun to relinquish his

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power in favour of the Imperial Court, which had existed only in name for about two centuries. Tha division over this question resulted in the great war between the Shogunate and Imperial forces, which terminated in the restoration of the Meiji Emperor.

On the reorganization of the government in 1868, Okuma was appointed to the important post of Councillor. Previously he had been commissioned to the direction of international affairs at Nagasaki which was then the only port open to foreign commerce. He soon won a reputation for diplomatic ability.

The important question in the early stages of the restored Meiji government was the persecution of Christians. A Shogunate law prohibited belief in Christianity. but the number of converts at Nagasaki had gradually increased. Although personally not anti-Christian, Okuma favoured the rejection of the demands of the Foreign Ministers in connection with the arrest of Christians on the ground that they had no right to meddle with the internal affairs of Japan.

The government adopted his opinion and made him a member of the committee to negotiate with the foreign representatives. The proceedings were held at Osaka, where Sir Harry Parkes, the British Minister, and Mr. Townsend Harris, the American Minister, were present. Okuma was the spokesman of the Japanese, and he astounded the foreign diplomats by his cleverness of exposition and the force of his insistence. He contended that the authorisation of Christianity might mean bloodshed in Japan. But he insisted especially that it was a purely domestic question. He did not accept the idea of the foreigners that if Japan did not accept Christianity her doom was sealed. The conferees reached no agreement; but the Japanese authorities avoided extreme measures in connection with the Christians.

Okuma's rise was now rapid. He took historic part in the development of the great Meiji reign which opened Japan to Western civilisation. He raised loans and saw that they were paid. He laboured for the abolition of the feudal system and the establishment of a constitutional government. He was Minister of Finance from 1871 until he resigned in 1881 because his colleagues rejected his proposal for a more representative government. A year later he formed the Progressive Party, and became its President.

In 1888, a year before the promulgation of the Constitution, he was appointed Foreign Minister in the Kuroda Cabinet, and undertook the important task of revising the treaties which had been concluded with the Powers before the Restoration. The object was to regain rights that had previously been conceded. It was at this time that the outrage occurred which crippled him for life, yet did not quench his extraordinary vitality and energy. A young agitator named Tsuneki Kurushima, incensed at some of Okuma's methods, threw a bomb at his carriage, which inflicted such a severe injury on one of his legs that it was consequently amputated.

In January, 1916, he was again the object of a bomb attack near his residence at Waseda, but escaped unhurt.

The statesman was a member of the second Matsukata Ministry, as Foreign Minister and Minister of Agriculture, in 1896 but resigned the following year. In June 1898 he formed a Cabinet of his own and in addition to the Premiership assumed the duty of Minister of Foreign Affairs; but this Cabinet only lasted for six months.

Although he resigned the leadership of his party at this time, he still continued to take an active interest in politics and other affairs, especially in the founding of the Waseda University, the largest University under private management in the Empire, of which he was the President. He was also the Patron of the Women's University at Mejiro. He wrote constantly for both the newspapers and magazines.

On the overthrow of the Yamamoto Cabinet in consequence of the naval scandal in March, 1914, the Emperor summoned him to form the Ministry which held office during the first two years of the great European War.

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It was under this administration that Japan herself entered the war on August 23, 1914, on the side of the Entente Allies, consistently to the endorsement of the Germans by the capture of her China possession of Kiau Chau, and by aiding the Entente Powers financially and through the manufacture of munitions. It was during this administration that the Imperial Japanese Constitution was granted and proclaimed. During the period of great international strife Marquis Okuma led his country onward into all the enthusiasm, energy and hope of young manhood. He was now rich in every way—even in the esteem and trust.

Count Okuma, as he then had been for a number of years, was created a marquis on July 31, 1916, in recognition of his distinguished service to the State, and at the same time was decorated with the Grand Cordon of the Chrysanthemum. He resigned his premiership in October, 1916.

Marquis Okuma was one of Japan's greatest orators. He was described by connoisseurs and devotees as masterly. He possessed a strong, lucid voice which lighted up as he talked. His mouth had a fine curve, and with his every feature showed firmness and resolution. His eyes showed intelligence and vigilance, and a great understanding of the men's and problems of the relations of Japanese which made up the Empire of Nippon. He was always the great bold statesman of old and new Japan. His life work was devoted to reconciling the old and the new. While striving to maintain the dignity and nobility for which the samurai fought he yet pushed Japan forward into the ranks of a leading to obtain for her the rank of a leading Power by bringing over the customs of the West and making it an integral part of Nippon.

The late Marquis Kaneko, Baron Takayo and Viscount Uriu, Japan's Minister for the Navy, were the friends of the Okuma household, and were accustomed to go there as to their own home. They are the last of the great statesmen of Japan who were trained under the Shogunate. Their memory will be cherished as long as there is in the memory of the nation. They are the people, and as the great mediator of progress. He liked to talk to journalists, and then to show them his wonderful garden of orchids and tropical plants, his collection of which was perhaps the best in Japan.

Among his numerous writings, his biography—Count Okuma was "Fifty Years of New Japan."

The funeral of Marquis Okuma was conducted according to Shinto rites and the remains were interred in the burial ground of the Gokoku-ji temple in Ozawa, Tokio Shikawa. The funeral was held at Hibiya Park on Tuesday the 17th.—*The Japan Times and Mail.*

OKUMA'S IDEALS

Mr. Masaru Ohki, a retired statesman, a fortnightly on the death of Marquis Okuma, compared the loss of the Marquis to the country to the loss of Kusunoki to the temple to Ashikaga. "Most of those who visit the temple do not go there from any religious motive, but are attracted there by the surroundings in which it stands; so visitors to Marquis Okuma, who, for the years Japanese or foreigners, did not understand the ideals of the Marquis but went away satisfied with the impression in person them.

"The remarkable thing about Marquis Okuma was his sound common sense. He had a great knowledge of everything. He knew how to do to be best, and a firm grasp of every detail that was carried out. He had studying to say about every subject, and every visitor went away greatly satisfied with having him. There are many points of resemblance between Marquis Okuma and Lord Northcliffe."

Turning to the political side of Marquis Okuma's life, Mr. Ohki said that he leaded the defence policy which some statesman have. This, although it was opposed to the public opinion, necessitated him to go to the nation on the issue and to [illegible]

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Marquis Okuma was one of Japan's greatest orators. He was democratic by conviction and democratic in manner. He possessed a strong, heroic face which lighted up as he talked. His mouth breathed courage, and with his chin showed firmness and tenacity. His eyes showed intelligence and gentleness, and a great understanding of the needs and problems of the millions of Japanese which make up the Empire of Nippon. He was always the great bridge between old and new Japan. His life work was devoted to reconciling the old and the new. While striving to maintain the dignity and nobility for which the *samurai* fought he yet pushed Japan forward intellectually and materially to obtain for her the rank of a first-class Power by taking over the civilisation of the West and making it an integral part of Nippon.

The late Marquis's beautiful home in Tokyo adjoining Waseda University was the Mecca for thousands of visitors. He seemed to find time to talk with everybody. He admired and believed in the press as the great medium to reach the people, and as the great medium of progress. He liked to talk to journalists, and then to show them his wonderful garden of orchids and tropical plants, his collection of which was perhaps the best in Japan.

Amongst his numerous writings, his greatest book-production was "Fifty Years of New Japan."

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"The remarkable thing about Marquis Okuma was his sound common sense. He had a general knowledge of everything. On his favorite topics he had such a firm grasp of every detail that even experts wondered at his versatility. He had something to say about every subject, and every visitor went away apparently satisfied with hearing him. There are many points of resemblance between Marquis Okuma and Lord Northcliffe."

Turning to the political side of Marquis Okuma's life, Mr. Oishi said that be lacked the definite policy which some statesmen have. This, although it served to make him popular, incapacitated him to guide the nation on the road to progress.

"There were, however, two things achieved by Marquis Okuma which will be remembered as long as he is in the memory of the nation. They are the

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Upper: The Late Marquis Okuma as President of Waseda University.
Lower: His Latest Portrait

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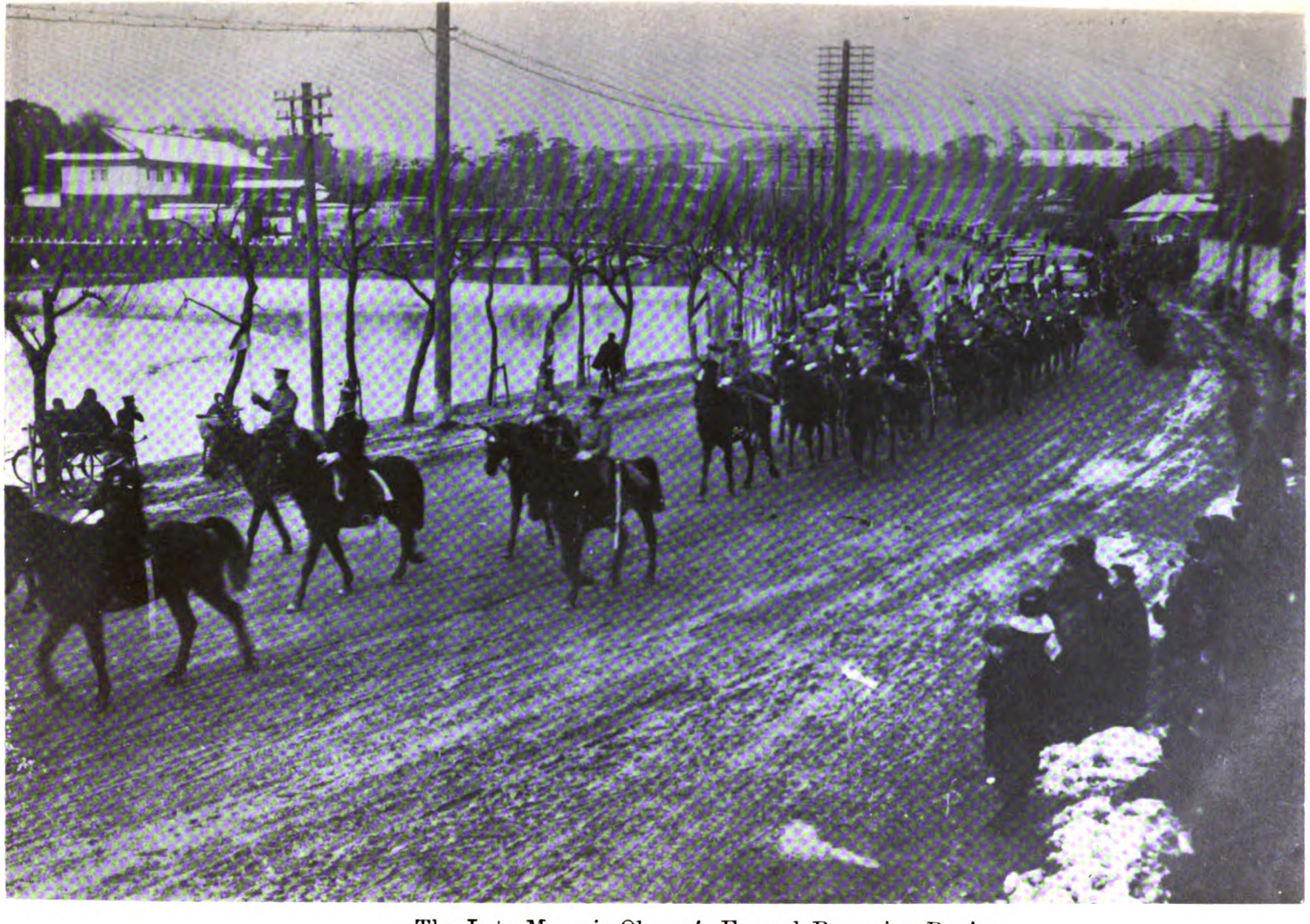

The Late Marquis Okuma's Funeral Procession Passing
Along the Moat on the Way to Hibiya Park, Tokyo

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establishment of the Kaishinto political party and the founding of Waseda University. At the time when Marquis Okuma established the Kaishinto party he was the subject of criticism especially by the bureaucrats. But this did not daunt him in the least. He often declared that he did not fear anything except God and the Emperor. Unshakable in this faith, he guided the Kaishinto along the path of innumerable difficulties. I was a supporter of the Jiyuto, a political party founded by Mr. Itagaki, and naturally opposed the Kaishinto and all that it represented. There was one thing, however, in which I was in complete agreement with Marquis Okuma, and that was distrust of government by the bureaucrats and militarists, as opposed to government by civilians. Marquis Okuma was a prophet when he declared that the hours of bureaucracy as a dominating influence in the control of national affairs were numbered. What Marquis Okuma said about 30 years ago is coming true. Government by the bureaucrats is being replaced by that by civilians. It is a pity that Marquis Okuma did not live to see the bureaucrats and militarists completely relegated to the background.

"The first time I saw Marquis Okuma was after he had established Waseda University. I had luncheon with him at his residence in Waseda. At that time his school had very few students. It is said that the Marquis lived like a daimyo. To me it will remain a wonder why he did not live more sumptuously, in consideration of his financial standing. There is reason to believe that Marquis Okuma has left a fortune amounting to ¥5,000,000. But the sad thing is that Japan will be without a statesman of his caliber for a long time.

"Marquis Okuma was essentially an optimist. I, however, remember an occasion when he wept. It was at the time of the formation of the Matsukata Cabinet. We members of the Jiyuto, and the Kaishinto, of which Marquis Okuma was president, had made common cause in bringing about the fall of the Kuroda Cabinet. When Marquis Matsukata was ordered by the Emperor to form a Cabinet, he asked Marquis Okuma to hold the foreign portfolio. Marquis Okuma declined the offer partly for sentimental reasons. It was a disappointment to us that he did not accept a position in a Cabinet formed to succeed a Cabinet whose fall was the joint work of the Jiyuto and the Kaishinto. I, together with Mr. Inukai and Mr. Ozaki, went to the home of Marquis Okuma, and demanded a reasonable explanation of the reasons for his refusal to serve in the Matsukata Cabinet. We tried to induce him to withdraw his decision not to serve, by pointing out that he as leader of a party which participated in the work of causing the fall of the Kuroda Cabinet should occupy a seat in a new Cabinet. We even went to the length of making it clear to him that if he should persist in his declination the only way open to us would be to sever political relations with him. At this he said he valued our friendship more than anything and pledged to serve under Marquis Matsukata." —*The Japan Advertiser.*

TRIBUTES TO MARQUIS OKUMA

In January and February every year, we have to part with illustrious men in every walk of life in the Empire. And now we mourn the departure from among us of Marquis Okuma who was one of the great men of the world, an inculcator of the principle of democracy in our people and a non-bureaucratic representative statesman.

As the result of the European War, the spirit of democracy which had long remained in the recesses of human minds came suddenly to the surface. In Japan, however, Marquis Okuma studied and disseminated among the people the very same spirit 30 years ago. The idea of permanent universal peace was taught by Sakya and Christ in the East and was propounded by Greek scholars in the West, but it was only appreciated as a great and sacred ideal. After the termination of the Great War, however, this common ideal of humankind suddenly gained strength and influenced the policies of the statesmen of the Powers with the result that the League of Nations was created at Versailles, followed by the convocation

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of the Disarmament Conference last year. Therefore, the lamented Marquis must be said to have guided our people in the realization of this ideal long before the whole world awoke to its paramount necessity.

The life of 84 years of the Marquis was largely devoted to politics, but we must not lose sight of his inestimable contribution to the promotion of education in this country as founder of Waseda University. Already the University has sent out hundreds of thousands of men well qualified for active and efficient work in every branch of society. Those who were educated at the University figure prominently in political and journalistic circles of Japan. Indeed, the name of Marquis Okuma will go down forever in the history of our national education.

The Marquis was not necessarily the leader of the Kenseikai but it is not to be gainsaid that he had close affiliation with that political party in view of the fact that, when he formed his cabinet in 1913, the Kenseikai acted as the ministerial party in the Diet. However, we take it that the Grand Old Man of Waseda was far from satisfied with the present condition of the Kenseikai.

When we take into account the situation of the Empire both at home and abroad, the death of such a great statesman and leader of the people at this critical time is an irretrievable loss to the nation in general. Also, we regret that the world, which has already lost such foremost statesmen as Gladstone, Bismarck and Roosevelt has now been constrained to lose the Marquis who is one of the luminaries in the international political firmament.

We may add that our Government and people should accord to the Marquis such respect and honor as is commensurate with his immeasurable services to the country. In our opinion, to express the sense of deep sorrow and lamentation of the nation by according a state funeral to the deceased great man is the most appropriate thing to do for our authorities and people especially at this time when bureaucracy is fast receding before the rise of democratic thought throughout the land.—*Asahi.*

Many men get the complimentary appellation, "great man," after their death, but only a few men are entitled to be called such while they live. The deceased Marquis Okuma was one of those select few. For he had something in him which inspired men who came in contact with him to admire the greatness of his personality and character.

We can not definitely say at the present time whether the political career of the Marquis was on the whole a successful one. Perhaps the historian in coming ages will be greatly puzzled in judging it. For all that, the Marquis with uncommon sagacity, unfathomable knowledge and uncommonly retentive memory always elicited the admiration, devotion and respect of the people both in this country and in lands beyond the seas. It is not too much to say that he ranked among the greatest men of the world.

The long life of the Marquis was a succession of ups and downs. When the Tokugawa Shogunate restored the government of the country to the Emperor and the Meiji government was organized in 1867, he at a bound became Councillor of State and did much for the adjustment of difficult diplomatic and financial problems based on the principle of radical progress. Later, he brought into existence the Kaishinto, a political party of progressive ideals, with the late Count Itagaki and exerted all his energy for the establishment of representative government in this country. It was when he was Minister of Foreign Affairs that he came near being assassinated by a political fanatic. For many years he was under a cloud, but, in 1913, he reentered the arena of active politics by forming his cabinet at the express wish of the Emperor and steered the ship of State safely and successfully through the turbulent sea of international politics during the Great War.

We must not forget to pay a high tribute to the Marquis for his strenuous endeavors as a man of education. In 1882, the Waseda Semmon Gakko, the

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nucleus of the present Waseda University of international fame, was first established by the Marquis. Who will refute the assertion that, but for the exertions of the Marquis, the University could never have been initiated? No words of ours are required to remind the world that the University stands foremost among the private institutions of learning in Japan and holds an honorable position beside the universities and colleges in Europe and America today.

Alas, the great man and sage of Waseda is no more! The nation has lost in the death of the Marquis the most eminent leader and orator and supporter of national diplomacy, beloved both by the young and old and venerated and esteemed for his uncommon sincerity and incessant efforts for the promotion of the welfare of the nation.—*Nichi Nichi.*

Marquis Okuma who was the earnest advocate of the theory that man can live as long as 125 years is now dead at the age of fourscore and five. It is idle to say that his death has caused an irrecoverable loss to the nation. No one could equal him in eloquence and oratory. Speech was his especial forte. It appears that, barring literature and arts, the Marquis possessed knowledge in various ramifications of learning and reseach as deep and ample as that of specialists. As he was a student of medicine in his youth, he had a fairly good knowledge of medical science also. But he was most versed in politics and political economy. He was also very fond of discussing diplomatic questions since he held the post of Foreign Minister several times. Toward the decline of his life, he had profound interest in history and religion and prosecuted studies extensively therein. His vast knowledge was not gained without paying a price for it. He was a very zealous seeker after knowledge. In the daytime, he took great pleasure in receiving a large number of visitors and conversing with them on different topics but at night he devoted all his time to the reading of books and periodicals and it was not seldom that he sat up in his study till the small hours of the morning. He was an early riser, nevertheless, and his first work in the morning was the perusal of newspapers. In point of memory and diligence and talent, he was not behind anybody. Perhaps he was the greatest of the great men which the political upheaval attendant upon the fall of the Tokugawa Shogunate produced.

On the downfall of the Tokugawa Government and the formation of the Meiji regime in its stead, the Marquis was abruptly intrusted with the task of administering the country as Councillor of State. At that time, he was scarcely more than 30. He had no specially powerful backer and he secured such an exalted political position solely through his talent and eloquence. He was appointed to the aforementioned high post prior to the appointment of Prince Yamagata and Ito thereto. This fact attests fully his exceptional political talent.

As a statesman, the Marquis always adhered to the principle of progress and tried to lead the people against bureaucrats and militarists. Minor points apart, his political views were all the time full of vitality and novelty. It is worthy of especial mention that he contributed immensely to the progress and development of constitutional government in the Empire in co-operation with the late Count Itagaki.

After all, the Marquis was a statesman of great and uncommon merits. Particularly, he enjoyed fame and renown far and wide in the countries abroad. The country and people have most assuredly sustained a vast loss by his death.—*Yomiuri.*

We cannot suppress our great sorrow at the death of Marquis Okuma, when we take into consideration the estimable services rendered by him to the country and people.

During the days of chaos and dislocation preceding the Restoration of Meiji, he did his utmost for the rehabilitation of the Imperial rule in the country and after the Restoration, was energetically engaged in introducing new and advanced knowledge from Occidental countries for the development of our economics and finance which was in an infantile state.

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Subsequently, he was several times appointed Foreign Minister and twice Prime Minister and, till the end of his life, as a Genro he spared no pains for the advancement of the national prestige and the development of the national fortune.

The Marquis was also an educator of extraordinary talent. For he founded Waseda University which has produced a great number of men of eminent ability and renown in every field of national activity at the present time. Also, he may be said to have been an enlightened critic of all worldly things, as he was tireless in guiding the people by his valuable opinions on everything that concerned their welfare and prosperity. Along with the spread of his fame abroad, his spiritual activity became international in scope and importance and it is well known that his residence was always crowded with visitors from distant lands. As a matter of fact, the cordial hospitality and welcome he extended to foreign tourists was of incalculable service in improving or cementing close the relations between Japan and other countries either directly or indirectly. In this respect, the death of the Marquis will be mourned throughout the world. The present state of things both at home and abroad demands all the more the great service and valuable advice of the grand old statesman, but he is no more to our inexpressible regret. —*Chugai Shogyo.*

MARQUIS OKUMA'S IDEALS

A week has already elasped since Marquis Okuma departed from among us. An imposing popular memorial service was held at Hibiya Park in honor of the deceased great statesman yesterday. We who were struck with profound regret on the death of the Marquis feel anew inexpressible sorrow and lamentation.

The grand ideal which was always uppermost in the mind of the late Marquis Okuma, who was known as an idealist while he was alive, was the adjustment and harmony of Oriental and Occidental civilizations and it is said that a few days previous to his death, he spoke of it to Viscount Kato who sat near his bed. To harmonize the civilizations of the East and the West has been much discussed and studied in the world a long time since and some people have been of opinion that in view of her geographical position Japan is destined to act as the medium for harmonizing and adjusting these two great civilizations in the world. As a matter of fact, they have been harmonized and brought into full contact with each other in certain respects; but, viewed from broad and general viewpoints, the ideal has been realized in but a small degree much to our regret.

If we do not pay proper attention in the absorption of Occidental civilization with the object of cultivating and developing our spiritual enlightenment, we may commit the mistake of swallowing the Western knowledge and thoughts and eventually lose our existence as a race in the strict sense of the word. Quite recently, a certain Chinese scholar has deplored the fact that the Japanese of the present day are fast losing the special spirit inherent in them as a race. It is much to our regret and grief that we are unable to contradict the view maintained by him, as there are things that endorse what he says.

In undertaking the true harmony and conglomeration of Eastern and Western civilizations, it is essential that we should first perfectly understand what Oriental civilization is like and have the complete mastery of that which is a unique and sacred treasure. Is not the present the most opportune time for us, an Oriental people, to go back to the fountain-head of our civilization and grasp its peculiar spirit and significance? If we can revive the essential spirit of Oriental culture and civilization in our breasts thereby, then, and not till then, we shall be able to adjust ours with the civilization of the Western peoples with the ultimate object of creating a new world civilization. Only when we succeed in the initiation of a new civilization in the world, our missioh as harmonizer of the two civilizations and leader in the enlightenment of the Orient will have been fulfilled. We imagine that the lamented Marquis made the full understanding and revival of the

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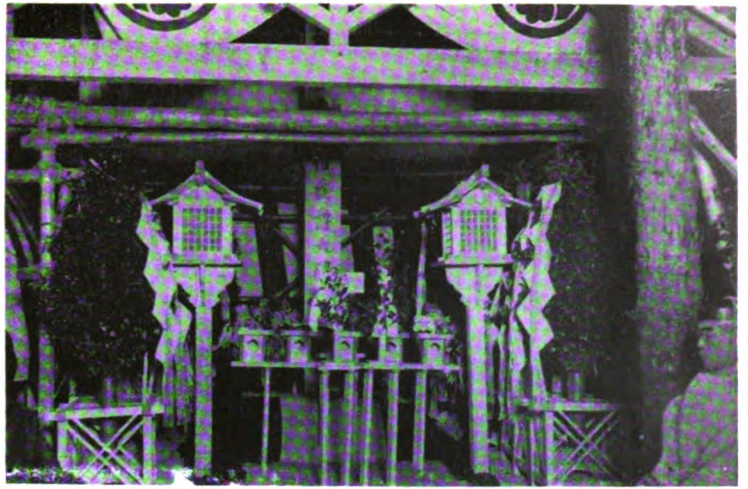
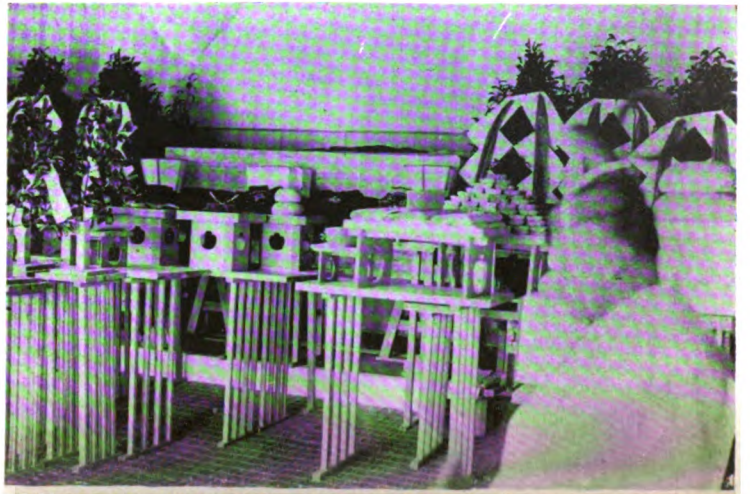
The Late Marquis Okuma's Coffin Leaving the House



Tomb at Gokokuji Cemetery, Tokyo

Mr. Nobutsuna Okuma, Heir to the Late M



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National Funeral Ceremony for the Late Marquis Okuma at Hibiya Park, Tokyo

Funeral of the Late Marquis Okuma at Gokokuji

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spirit of Oriental civilization the foremost necessity for our people in connection with the accomplishment of the said object. We urge our people, especially the young sons and daughters of Japan, to unite their efforts for the realization of the high and noble ideal of the Marquis who was a great contributor to our national well being and whose name will be a constant source of veneration and esteem to us.—*Tokyo* ———

MARQUIS OKUMA

The passing of Marquis Okuma severs another of the few remaining bonds that link Japan of to-day with the Japan forced open to the world by Commodore Perry, the Japan that had been content for three centuries to live wholly by and for itself. Marquis Okuma was a lad of sixteen when the representative of the Shogun met Perry at Yokohama, a youth of samurai blood on whose young mind the advent of these strangers from over the eastern horizon exercised a deep impression. The better to reap the benefit of what these men brought to Japan, young Okuma began the study of English, under English tutors who had landed at Nagasaki, and, despite chauvinistic remarks credited to him in his older days, when the fire of his intellect had begun to burn less brilliantly, he was consistently, until the day of his death, a friend of and an admirer of Americans and British.

From his study of Western institutions he became the leader of a movement for liberalizing the institutions and the government of Japan. Disowned for his radicalism by his own political party, in 1882 he founded the Progressive Party, which has evolved into the present Kenseikai. As Minister of Foreign Affairs he had much to do with shaping the policies of Japan when it was passing through the period of extraterritoriality, and the early elimination of all but a slight vestige of those old extraterritorial rights was largely his work.

Okuma was one of the first of the many victims of misunderstanding from those for whom they laboured, which list in Modern Japan begins with the name of Lord Ii and ends—for the present—with that of Hara. In his case the would-be assassin failed, although the bomb he threw crippled his victim. It throws an interesting sidelight on the memory of the dead statesman to remember now that, a short time ago, Marquis Okuma met the expenses in connection with memorial services for the man who once tried to kill him.

The Marquis, then Count Okuma, was Premier during the worst of the friction with America arising out of the California School Question and the launching of the anti-Japanese agitation on the Pacific Coast, at which time war between Japan and the United States was regarded by Americans as a very serious probability. Throughout this agitation Premier Okuma persisted in efforts to demonstrate Japanese friendship for the United States and worked to secure American-Japanese co-operation in Chinese developments. At that time he used to refer to the Hawaiian Islands, which were then excited at what was believed the prospect of the appearance of Admiral Togo and a hostile Japanese fleet, as a land proving the possibilities of a peaceful combination of Japanese muscle and American cash.

Okuma's name will live in the world's history as one of the makers of Modern Japan. His has been a long and a useful life, the memory of which has been well perpetuated in the Great Waseda University, of which he was the founder. He has been an influence for good, the force of his personality extending far beyond the confines of his own land.—*The Japan Times and Mail.*

MARQUIS OKUMA

One by one the links that connect old and new Japan are parting. Japan of the Tokugawas will presently be only a memory. To the children now being born it will have merely a historical existence, like colonial America. It would be so to-day but for the presence of a few old men who have lived in both worlds. Until yesterday there were three who had been political leaders in the breathless days when new Japan was rising; to-day there are but two—Yamagata and Matsukata. The death of an old statesman like Marquis Okuma in these circumstances is

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more than the passing to his rest of one full of years and honors; it is the breaking of a visible link between two ages.

Marquis Okuma's contribution to the history of new Japan has been obscured by the fact that the latter part of his life was spent in the cold shades of opposition. But his contribution was real and as time goes on it will stand out more clearly. He helped to bring about great changes from which his opponents took care that he should derive no benefit. He had the misfortune to oppose the clansmen at a period when they were supreme. He had a large share in bringing about the changes which are making a reversion to clan government impossible but he did not reap the fruits of his exertions. Yet it is probable that he served Japan better thus; the "Power that shapes our ends" made better use of his adventurous spirit in the freedom which his opponents forced upon him than it could have done in the sobering responsibilities of office. The kind of unofficial leadership which Okuma exercised when he was shut out of power was at least as necessary to the Japanese people as the possible advantages which they would have gained by his statesmanship at the head of the Cabinet. There is nothing to deplore in the fate that assigned that unofficial leadership to him and deprived him of the outward and visible signs of power. Out of office he played the rôle of Gladstone. He believed in a policy of "trust the people." He might have said with Gladstone "I have learned that there is wisdom in a policy of trust and folly in a policy of mistrust. I have not refused to acknowledge and accept the signs of the times." But the time when that spirit might have been made a rule of conduct by a Japanese Premier had not then come and has not yet come. In office Okuma would have found himself obliged to act very much as other statesmen, balancing themselves between the various groups, and, in fact, his record in recent office does not differ from that of the other leaders of his time.

Japan's political progress seems slow when compared with that of countries where democracy is a deeply-rooted plant. Yet when we survey as a whole the career of a man like Okuma we have to admit that there has been speed as well as steadiness in that progress. When Perry came knocking at the door Okuma was a lad of 15. His father was in command of the fortifications at Nagasaki. For a young man in such a position at that time his career was marked out. He became an official in the diplomatic service and his natural abilities soon brought him to the front. His first laurels were won in finance. Inouye and Shibusawa resigned from the Treasury announcing that Japan was going bankrupt. Okuma succeeded them and remained at the head of the national finance for ten years. His administration justified the confident optimism of his first official utterance, but it is characteristic of his adventurous methods that the Satsuma rebellion was a by-product of his economies, the too-drastic capitalization of the samurai pensions having stirred up Saigo and his friends. Nevertheless, there was no other way and it was fortunate for the country that Okuma had the courage to take the risk.

He always had courage. His action which preceded and hastened the promulgation of the Imperial Rescript promising a parliament was a striking example of his daring disposition. In 1881 public attention was taken up by the Hokkaido scandal. The scandal, in brief, was that members of a public commission to develop Hokkaido, headed by a Satsuma noble, proposed to form themselves into a private company and purchase for less than a million undertakings on which they had caused the Government to spend ten millions. Okuma was Minister of Finance and it was natural that the scandal should have been disclosed by him. But his method was original. He called a meeting of the citizens of Tokyo and divulged the whole plot. There was a storm against the Government; Okuma became the idol of the people; and on the crest of a wave of popularity he addressed a memorial to the Emperor praying for the establishment in two years of a national parliament. The immediate result was disastrous to himself for within 24 hours

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an Imperial Rescript was issued promising a parliament in ten years and warning Radicals that those who advocated sudden and violent changes would fall under Imperial displeasure. Okuma had to resign; his bold step had ended in personal failure.

It was virtually the end of his career as a bureaucrat. Such official positions as he was afterwards to occupy were those which he obtained as a politician leading a party. Like other party leaders in Japan he tried the experiment of working with the clan statesmen and he found it a failure because, in the words of Itagaki, his colleague in the first party administration ever formed, "each party has found co-operation with the clan statesmen a failure because the Government attaches no real importance to political parties but merely consults its own convenience in taking them up and casting them off." The first party Cabinet had Okuma for Premier. It lasted a bare five months. The parties were inexperienced; the nation had no grasp of the principles of representative government; the clans were still all-powerful. It is held by some authorities that the experiment of a party Cabinet was merely Ito's move in the struggle which had begun between the civil and the military bureaucrats—a struggle which ended with the victory of the military party led by Yamagata. But Okuma had blazed the trail. He had shown the Japanese people that government by the party of the elected majority was the goal at which they must aim. For the next 16 years he remained excluded from power. But he was never a silent spectator and at all times and in all channels his voice was heard preaching the doctrine of representative government. His last Cabinet, 1914-16, was but an interlude of which all the facts are not yet known. Okuma entered on power with a good program of retrenchment and reform, but the outbreak of the world war introduced factors on which he had not calculated. Foreign affairs, and especially the "opportunity of a thousand years" in China caused his Cabinet to make the opening moves in the hasty and ill-judged policy summed up in the 21 Demands. At the end of his life the veteran again experienced the bitter truth that the bureaucrats attach no real importance to political parties but merely consult their own convenience in taking them up and casting them off.

He will live in the minds of his countrymen as a believer in a policy of "trust the people." It was not a time when a politician could gain power by his influence over the masses, but Okuma occupied a position as near that of a popular leader in a democratic state as the times permitted. Waseda remains the monument of his belief in the people, for there is no truer mark of a democratic statesman than his readiness to educate the people. He was one of the most striking figures in the wonderful Meiji gallery. Without him the gallery would have been incomplete for he typifies the democratic, adventurous, progressive side of Japan which is just as truly part of her make-up as the side represented by his successful rivals. Public life is poorer and far less dramatic now that he is gone.—*The Japan Advertiser.*

A vital personality rather than a political career is likely to make Okuma's name live in the recollections of his countrymen. The man always seemed more than his task. At the work of politics he was much as others are. His Premierships were no better than the average. It was his abounding life, his everwelling interest, his immense zest that made him a unique figure. Like Gladstone he had the faculty of knowing something about everything—because he was interested in everything. Like Terence he might have said that nothing that concerned man was alien to his sympathy. His earlier career showed him to be a firstclass administrator and that means sound judgment as well as a capacity for working with others and directing their work. But his peculiar flair in politics was his intuitive understanding that the only way now is "trust the people." In a democratic country he would have had a career like Gladstone's, for, like the swimmer who conquers the water by trusting himself to it, Okuma, trusting himself to the tide of

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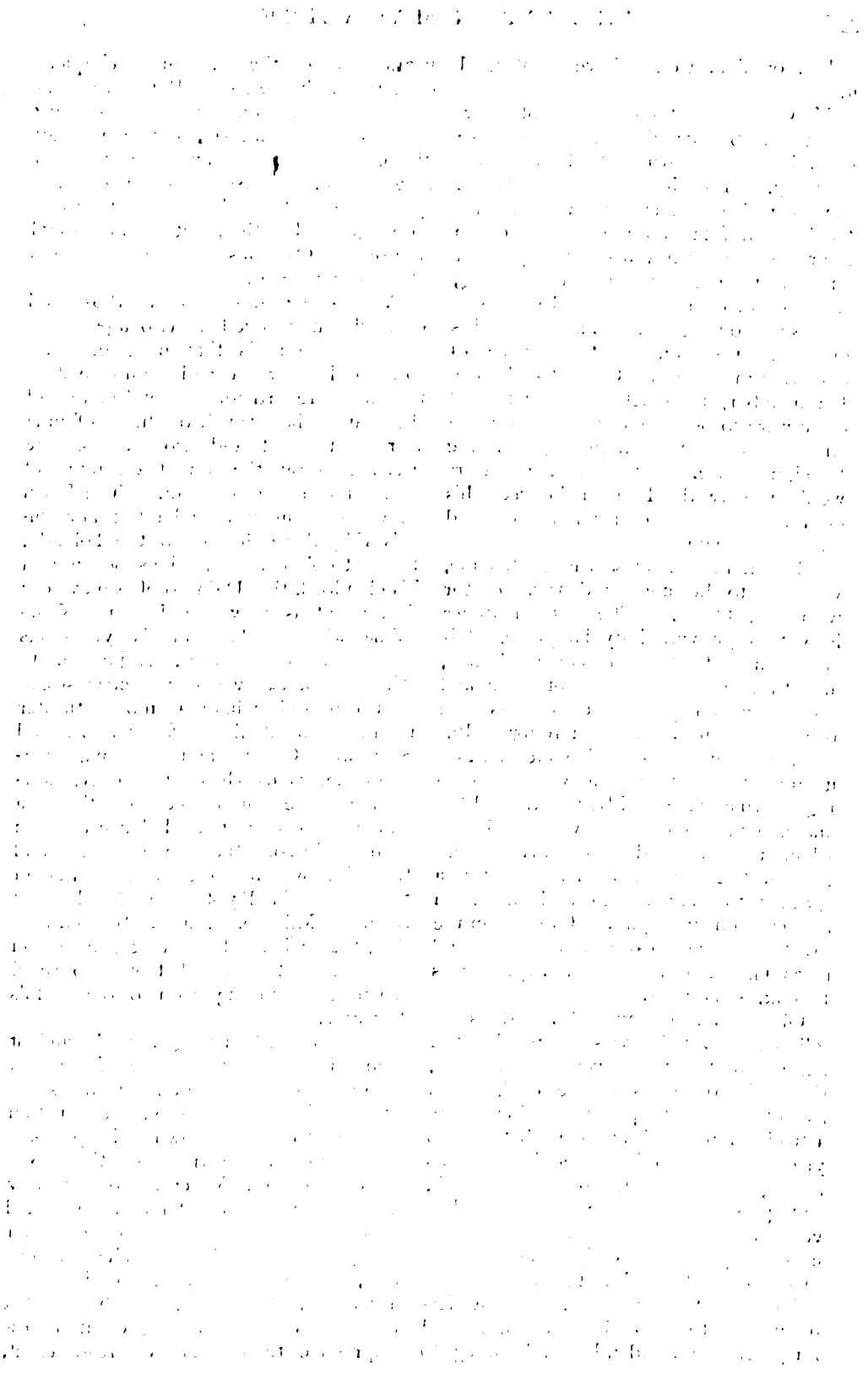

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public opinion, would have controlled it.

He was a great talker. To interview him was to be carried away by his grasp of subjects and charmed by his exquisite courtesy. You interjected a question. He listened attentively and replied with Gladstonian fulness for a quarter of an hour. Dr. Shiozawa would interpret for another 15 minutes with an amazing, smooth flow of memory. And there was half an hour gone. The Marquis's openness was sometimes a source of embarrassment to the Cabinet and once, I remember, an edict went forth that there were to be no interviews on f reign affairs without the knowledge of the Foreign Office. But wicked reporters would waylay the Premier between his door and the step of his motor-car and often not in vain.

Okuma, my Japanese friends tell me, was not to be compared as an orator with Mr. Ozaki. The latter matches lofty thought with lofty language. His elocution is faultless, as you might say, and that is an evidence of care and respect which always commands the respect of an audience in return. But the banal phrase is inadequate because it suggests something stagey and according to rule, whereas Mr. Ozaki is all fire and liberty. He has a fine voice—without which nothing—and he quickly sets up the electrical contact that enables a speaker to play on an audience as a musician on an organ. Ozaki is in the great line of political orators—as Briand is, as Gladstone was, as Mr. Bryan—was I think, is the word.

Okuma was not an orator in the same full sense, yet he was so much of a natural orator that even a foreigner, sitting in the seats of the deaf, could listen to him with pleasure. With one artificial limb and another that was 80 years old, he would begin with his hands resting on the table to steady himself. But presently he warmed. The low voice rose, the eyes sparkled, smiles lit up the expressive face, first one hand was raised from the table to emphasize a point and then another. In a few minutes both he and his audience had forgotten the wooden leg and the leg 80 years old as the old man eloquent expounded his view. But, says my Japanese friend, sometimes he was very careless about grammar, and he was not above using vulgar language when it served him. Those traits do not disqualify the orator. They even help him to his goal. But the point shows the real nature of Okuma's speech. It was glorified conversation.

What one regrets most as those old men who have lived in two ages leave us one by one is that none of them, so far as I know, has had the imagination to put on record some mental picture of the changes he lived through. Okuma wore a topknot and two swords. He was a samurai, the son of a samurai of some eminence in his clan. The Japan he was born in was the land of Hiroshige's Fifty-three Stations of the Tokaido. His first political impressions began with his clan lord, that Daimyo of Saga whose descendant is now the Marquis Nabeshima whose palace in Tokyo looks across the valley from Kojimachi to Akasaka—a valley where electric street-cars run and where a movie theater nightly lights its flaring facade. Beyond Saga were Choshu and Satsuma, overshadowing clans whose very overpoweringness gave importance to little Saga which held a sort of balance between them. Beyond the clans was Yedo and the all-powerful Tokugawas. Behind the screen in Kyoto was the dim and secluded Mikado. And as the old man dies, the air is filled with talk of manhood suffrage, and Japan that was so small when he was young is one of the world's Big Five.

It is an astonishing record, and it seems incredible that none of the men who went over Niagara in the fifties and sixties of last century should have felt an impulse to write down his personal impression of the transformation. Yet there is the fact. When one occasionally meets them they are far more interested in the things of the day than in the greater things of yesterday. The explanation, I suppose, is that a doer is seldom a depicter. Moreover, the changes that oneself has helped to bring about are less impressive than those we read about.

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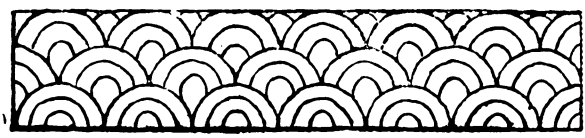
The pace of life is slower than the pace of art. Written history is dramatic because of the speed with which the reader sees the drama unrolled and the skill with which contrasts are presented. The dailiness of life overcomes with most men the dramatic quality of real incidents. Even for Lenin there are 24 hours in every day and 365 days in the year, and some of them are dull days. The transformation of Japan will always seem more thrilling to those who view it from the outside than to those who were part of it.

One might suggest, perhaps to the Yamato Society, that a history of the social life of Japan in the eighteenth century could be a fascinating book. The political changes have been much studied, and one can say now they are broadly understood. But a picture of the ordinary life of the nation in all its phases would be intensely interesting and it has still to be written. Now is the time to write it when, though the old life has completely passed away, it is still near enough in time to be recorded with freshness.—*The Japan Advertiser.*

H. I. H. THE PRINCE REGENT'S NEW YEAR'S POEM

Yo-no-naka mo
Kaku arama-hoshi
Odayaka ni,
Asahi Nioyeru
O-umi-no-hara.

My heart's desire for the world
Is pictured in this glorious sun
Rising over a peaceful sea.



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THE POWER OF UNSELFISH LOVE, OR ICHIKURO'S REDEMPTION

By KWAN KIKUCHI

II

FEW would recognize the old Ichikuro now. Never bathing nor cutting his hair nor shaving for long months together, with tangled hair hanging down on his shoulders and a mass of dirty whiskers about his chin, he looked more like an animal than a human being, as he dug away in his cave, slinging his pick and hammer with the fierce abandon of a maniac.

The curiosity and wonder of the villagers about him gradually began to change into sympathy. Sometimes just as he was thinking to himself that he must go forth to beg for bread, he was surprised to find a dish of food placed ready for his needs.

And now the end of the fourth year had arrived, and Ichikuro's tunnel measured fifty feet in depth. The people, while admiring his zeal, were not yet prepared to co-operate in this wild adventure, so Ichikuro worked on alone. Outside in the sweet air, many springtimes and autumn seasons had followed each other during these long years, but inside the tunnel winter and darkness reigned, the silence broken only by the monotonous sound of the mad priest's pick.

"Pitiful, isn't it?" the passers-by would say. "What stupendous folly for one man to attempt to cut his way through that huge mass of rock! He will die before he finishes even one-tenth of the task."

But the years passed and finally, at the end of the ninth year, the tunnel measured 132 feet from the entrance and now the village people waked up to a realization of the importance of the project and began to discuss the enterprise seriously. All were impressed by the fact that this gaunt mendicant priest could accomplish so much by working quite alone, during those past nine years.

"If hands were increased why could not success be achieved in time?" So they began to reason, and before long the seven villages along the Yamakuni river formed a plan and freely contributed money and men for the work. Several masons began to assist Ichikuro, who now no longer toiled in solitude. The next year, however, when after measuring the length it was discovered that even with the additional hands not one-fourth of the whole distance had yet been cut out, the people became discouraged and ceased

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their efforts, complaining: "That mad Ryokai has made fools of us all. We have been spending time, money, and labor in vain."

So one by one his assistants dropped their picks and left Ichikuro alone once more. He, however, doggedly persisted as before, but the people almost forgot his existence, since he was working far within the cave, and even when travelers peeped in, they were left in doubt as to whether the lone tunneler were really at work or not.

More and more, as time passed, did the remembrance of priest Ryokai and his foolish project pass from people's minds. He was wholly intent upon his work and took no interest in the villagers. They on their side felt no interest in him either, as his work seemed to hold no hope of ultimate success.

Ichikuro's appearance now became exceedingly wretched and pitiable. For ten years he had spent his time standing or crouching on cold damp rocks. His face appeared bloodless, his eyes sunken, his flesh was loosening and his bones stood out prominently, making him look like some fairy-tale monster.

And now attention was once more centered upon this curious gaunt human. The cave was measured and found to be 390 feet in length with one window cut through the rock toward the river to let in the light—actually one-third of the great task had been accomplished almost entirely by the priest's lean arm alone!

Again the people were startled to perceive how dense and unappreciative they had been. Reverence for Ichikuro began again to take the place of indifference, and soon the sound of many picks echoed within the tunnel, as numerous volunteers offered their services to the priest. But after working for a year, their zeal flogged again and the people repented spending their money and labor without reward. One by one his helpers retired and Ichikuro was again left to solitary toil.

The devoted fellow had quite lost the memory of his former bad deeds—the murders and robbery of which he had been guilty all faded from his mind. Just eighteen years had been completed when he reached the halfway point in his labor of love and sorrow.

And now the tide turned—no one could longer doubt his zeal or the ultimate success of his work. All turned to Ichikuro in love and admiration and offers of help poured in from each of the seven villages, where the inhabitants were now thoroughly ashamed of having failed twice in their efforts at co-operation. Even the high commissioner appointed by the Lord of Bungo province inspected the tunnel and expressed his wonder and admiration. And thereupon enthusiasm spread like a fire among dry leaves.

When the people, moved with pity, looked upon Ichikuro's emaciated frame, they said with one accord:

"Henceforth you shall lift your pick no more, but only direct the work, while the masons toil."

This advice came none too soon, for twenty years of such severe toil, under conditions destructive to both eyesight and health, had left Ichikuro scarcely more than a bundle of bones and hopelessly enfeebled, but he seemed unable to stop, as he had taken the mighty determination to work until he should utterly exhaust himself.

Let us consider at this point the still more imminent danger that threatened his life.

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After the murder of Saburobei Nakagawa by his own retainer, Ichikuro, his estate was confiscated by the Shogunate government, on the charge of family mismanagement. Jitsunosuke, Nakagawa's only son, who was but three years old at the time of his death, had been placed under the care of a relative. When thirteen years of age he was apprised of the circumstances attending his father's sudden death. Learning that the knight who had dispatched his father was not a *samurai* of equal rank, but merely a retainer, he was filled with a sense of outrage and determined to avenge his father's disgraceful death and restore the fortunes of his ruined house. He registered a solemn vow something of the nature of the vendetta. Soon thereafter he was enrolled as a pupil in the school of Yagyu, the noted teacher of swordsmanship, and by the time he reached nineteen years of age he had completed the full course and received a certificate of proficiency in this art. Immediately thereafter he started out on his journey of investigation, determined to search out the whereabouts of Ichikuro, and take revenge upon him.

So he traversed all the provinces from end to end of the country, going up and down and round about in search of his father's murderer, but could get no trace of him at all. Finally in his twenty-seventh year, on a certain February day, he traveled to Bungo province, and after paying homage at the Usa Hachiman shrine, was resting at a tea-house in the temple grounds when his attention was arrested by the conversation of some men in the garb of farmers. One of them was saying:

"This mad priest came to these parts from Yedo. They say he murdered one or more men in his youth and now, having repented of his crimes, is working earnestly for the salvation of the people. As I said before, Hida tunnel has been excavated almost entirely by his own hands alone."

Jitsunosuke was deeply moved by this conversation, and feeling that here might be the clue he sought, he eagerly questioned the speaker as to the priest's age, looks, and native province.

"I really don't know his original name, but I am quite sure his native place is Kashiwazaki in Echigo province," replied the man.

Jitsunosuke jumped up in great excitement on hearing this, for he knew that Ichikuro's native town was indeed Kashiwazaki. He rushed off to Yamakuni ravine without waiting to hear more, and by the next morning found himself at the entrance to the tunnel where the priest was working. Finding a stone mason nearby, he asked about the place and whether this was the only entrance. Learning that it was, he thought exultantly, "Ah, now I have my enemy at last just like a rat in a bag. He can never escape me here."

Asking to speak with the priest, he soon found himself face to face with the object of his long search. But what a disappointment! This was no husky fellow worthy the steel of a true knight! From far within the dark cavern a figure emerged—a wretched, emaciated, mendicant priest, a mere skeleton of a man, scarcely human, so weak and blind he looked.

Jitsunosuke's tense nerves and muscles suddenly relaxed, and he spoke quietly to the pitiable object before him:

"You, who are now called Ryokai and disguised as a monk, are the same

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Ichikuro who murdered your lord, my father, Saburobei Nakagawa, so long ago, and so successfully escaped punishment all these years. I am his son Jitsunosuke and have come to find you. You cannot escape me now."

Thus solemnly Jitsunosuke announced his purpose and Ichikuro felt at first deep regret as he realized that if he must die now he could not complete the work on which he had labored so long. But as he reflected that his past deeds merited death, he decided to submit patiently to his fate. So he replied meekly:

"Yes, Mr. Jitsunosuke, let me die now, I am quite ready. True, I have worked for nineteen years on this tunnel, hoping to atone thereby for my past sins, and nine-tenths of the work has already been accomplished, but if I die now the work will soon be completed by others, so I am ready to taste the edge of your sword, and shall die without regret." Yet as he spoke his dim eyes filled with tears.

And now it was Jitsunosuke's turn to feel affected by the situation. His hate and desire for revenge seemed melting away as he looked at this poor old wreck who had spent half of his life in the most arduous, self-sacrificing toil in order to atone for the past, who had confessed and repented sincerely, and when called upon to die was instantly ready to go. Did his vow require summary vengeance under such circumstances as these? And Jitsunosuke began to reconsider his resolve. But now again the thought of self-interest presented itself. Though hate was melting away, how could he revive his fallen fortunes if he did not kill Ichikuro? While pondering over the matter many of Ichikuro's fellow workmen came out from the cavern and began to swarm about him protectingly. And now Jitsunosuke's *samurai* pride made him draw his sword to show his command over the vulgar herd. Just at this critical point Ichikuro cried in a loud voice:

"Stop, all of you! I am Ryokai who committed many black sins and always expected to die for them some day. How fitting to die at the hand of my lord's son, in this way. I worked for the sake of gaining peace for my soul. Now I am ready to suffer the penalty of my sins. Don't let anyone interfere in this case."

But one of the workmen stepped out from the crowd and reasoned with Jitsunosuke thus:

"If you will condescend to postpone your deed of revenge, Sir Knight, a little longer, this tunnel, on which Ryokai has been working for twenty years, may be completed."

Thus adjured, Jitsunosuke consented to await the completion of the work before taking further action, and he patiently remained near the tunnel to watch the process. As he listened to Ryokai reciting the Buddhist scriptures while wielding his pick and hammer, watching him by the pale moonlight sifting in through the small window, he was much affected. He was not satisfied now to be the only idle person among so many workers, and, besides, the time for his revenge might be hastened if he helped in the toil, so he, too, began to use pick and hammer.

At first working to hasten the day of his revenge, Jitsunosuke was soon brought to a nobler mood. He watched Ryokai handling his pick with the single sincere desire to accomplish as soon as possible his life work, and was much affected by the sight. He was tempted to

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orget altogether his desire for revenge and to forgive his enemy instead.

Especially in the silent watches of the night did his conscience awaken. Often after the other workmen were sound asleep, Ichikuro would continue his work even till midnight with the same zest and zeal as in the day. At such times Jitsunosuke sometimes worked with him and a curious comradeship grew up between these two sworn enemies, as they shared the same toil and longed for the same result.

Finally, one night just twenty-one years since the day Ichikuro had begun his labor on the tunnel, and a year and a half since Jitsunosuke had discovered him, on September the 10th, after the other laborers had gone to their nightly rest, Ichikuro was still handling his pick and Jitsunosuke was bearing him company. Suddenly the priest felt the rock crumble and give way just as a rotten tree yields to the woodman's ax. What could it mean? The man trembled and went on prying into the soft earth, when lo! a dim light appeared and he could faintly discern a piece of the road on the other side of the huge precipice he had been struggling to conquer for so many years. Yes, he had won at last. The end was right here, before his eyes, and as the faint light from the Yamakuni river could be discerned through the tiny aperture Ichikuro gasped out "Ah!" and when the truth dawned upon him fully he uttered a mighty cry that startled his one companion into a feeling of strange deep sympathy. Ichikuro was laughing and crying all together and making the efforts of a madman to express his inexpressible relief and delight.

"Mr. Jitsunosuke," he cried in a trembling voice, "come here and look. After twenty-one years I have at last done what I set out to do." And taking his enemy's hand Ichikuro led him to the aperture and showed him the Yamakuni river far below and the black spot that was the road. The two men embraced each other and wept with uncontrollable emotion.

The End.

TO ONE AFAR

(To a Husband in Korea on an Imperial Mission)

My lord, when tarrying beyond the seas,
You watch the mists arise,
Know that in them I sadly send
My breath of sighs.

—Tr. by Mme. Yukio Ozaki, in "Freeman."

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THE SOCIAL WORK OF THE LEAGUE OF NATIONS

By DR. INAZO NITOBE

Assistant Secretary of the League, in The Japan Advertiser

A good Samaritan is an internationalist and every internationalist should be a good Samaritan. In the sight of suffering and sorrow, all controversy as to whether God is to be worshipped in Gerizim or in Jerusalem dwindles into idle talk, and all claims to race superiority vanish. Compassion has no respect of persons, of races, or creeds, of political philosophies or national frontiers.

As the League of Nations is avowedly a political institution its work must necessarily be largely of a political and legal nature. And yet the moral solidarity of peoples, the interest and walfare of man as man and not as a national, are explicitly recognized in the Covenant of the League. This could not be otherwise, seeing that the primary purpose of the League is to put a stop to war—war which sometimes counts among its protagonists economists and financiers, patriots and moralists, but never a humanitarian.

There are definite statements committing the League to the performance of humanitarian labor. Article 23 of the Covenant reads:

> Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the Members of the League—
>
> (a) will endeavor to secure and maintain fair and humane conditions of labor for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organizations:
>
> (b) undertake to secure just treatment of the native inhabitants of territories under their control:
>
> (c) will entrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs:
>
> (d) will entrust the League with the general supervision of the trade in arms and ammunition with the countries in which the control of this traffic is necessary in the common interest;
>
> (e) will make provision to secure and maintain freedom of communication and of transit and equitable treatment for the commerce of all Members of the League. In this connection, the special necessities of the regions devastated during the war of 1913-'18 shall be borne in mind;
>
> (f) will endeavor to take steps in matters of international concern for the prevention and control of disease.

As though the clauses in this Article were not sufficiently comprehensive, Article 25 stipulates that—

> The Members of the League agree to encourage and promote the estab-

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lishment and co-operation of duly authorized voluntary national Red Cross organizations, having as purposes the improvement of health, the prevention of disease and the mitigation of suffering throughout the world.

Certainly "the mitigation of suffering throughout the world" is a large order. It was for this purpose that Gotama Buddha set out on his career of great renunciation. It was to lighten the burdens of all that are heavy-laden that Christ lived and died. Humanitarianism has been so long relegated to religious profession that it was usually thought of as lying outside the pale of a political regimen. By condemning warfare the League has adopted Welfare for its task; hence in the Covenant it is easy to ascertain a humanitarian motive in the articles which bear on their face only political significance. Take, for instance, Article 22, about the Mandates. "The principle that the well-being and development of such people as are not yet able to stand by themselves under the strenuous conditions of the modern world, should form a sacred trust of civilization carries a fertile germ of far-reaching philanthropy. This article insists upon the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic. Or to give a further example, take the so-called minorities question. The protection of ethnical, religious and linguistic minorities has been a live question in Central Europe ever since the Congress of Berlin (1878) and during the war it loomed high as one of its aims. Though no statement of this principle is inserted in the Covenant, all the Peace Treaties and a number of special conventions to which the Central European States are parties, impose upon them obligations to safeguard the rights of the numerically weaker. The duty of carrying out these protective clauses is entrusted to the League. The complaints made by the persecuted bodies show that if the remedies are to be legal and political in character, the motive must *au fond* be humanitarian.

May I also add that the financial aid promised to Austria can scarcely be undertaken by the states members of the League as a purely business proposition. It has been the fashion, ever since the time of Adam Smith, to draw a sharp line of distinction between political economy as actuated by the motive of egotism, and moral sentiments as prompted by that of altruism. Are we not finding out that the moral and the economic well-being of a society cannot in practice be separated into two water-tight compartments? If this father of political economy were to rise from his grave and revisit Geneva to-day after a lapse of eight score years, he would be surprised, indeed edified and pleased, to find the two opposed motives—compassion on which he based his ethical system and self-interest from which he deduced all economic phenomena—reconciled and adjusted in the International Labor Office. Industrial experience in the more advanced states of Europe is confirming the truth of an old Oriental proverb—"Love of others is love of self." In the coldest material relation of man, a spiritual element is never entirely absent. I have perhaps unduly emphasized this time-worn theme because in the manifold labors to which the League has been called, the human, the humane and the humanitarian sentiment is manifestly or latently an omnipresent factor, and opens a vast vista for well-doing in this domain, inviting the nations as it were to partici-

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pate in a nobler task than that of making the world safe for democracy, namely that of freeing the world of suffering and pain. Certainly the beginnings were small but the beginning is already made and it augurs well for the future.

A very few weeks after its inauguration (January 10th, 1920) the League of Nations seeing the gravity of the sanitary condition of Poland undertook in co-operation with the two Red Cross organizations, the International Red Cross Committee and the League of Red Cross Societies, to help that country in combating the ravages of typhus and other epidemics. To this end the Council made appeals to individuals and governments to raise a fund of £2,000,000. A number of governments responded with liberal contributions, but the sum total that was promised amounted to £220,000, barely one-ninth of what was asked for, and when it came to actual payment, the League received not much more than £122,000, which was only 6 per cent of the fund considered necessary to carry on the work successfully.

The original plan of establishing a fully equipped system of sanitary defence consisting of epidemic hospitals, quarantine stations, delousing plants, etc., on the eastern frontiers of Poland, could not be carried out, and the Epidemic Commission has had to elaborate a plan on a much less ambitions scale. The marked fall in prices that has been witnessed during the last year has, however, enabled the Commission to render more appreciable assistance with the money at its disposal than would have been thought possible a year ago.

The help that the Epidemic Commission has been able to render can be classified under the following headings:

(1) The supply to the Epidemic Commissariat of the Polish Government of such articles and stores as were most difficult to obtain, and of which the need was greatest, when operations commenced, e. g. articles of clothing, soap, drugs, medical and sanitary equipment.

(2) The supply of motor ambulance and other transport to increase the efficiency of the anti-epidemic work in the area which appeared to the Commission last winter to be the area of chief epidemiological importance. This is the northern portion of the most eastern area under Polish administration.

(3) The supply of foodstuffs for the use of the epidemic hospitals in the above-mentioned area.....

Compared with the magnitude of Poland's own effort, the limited amount of assistance that the League of Nations Commission has been privileged to proffer seems small indeed. All the same, we believe that the assistance reached Poland at a critical time and that the additions to the resources of the Polish Epidemic Commissariat recently effected will facilitate in no small degree the efficient handling of such emergencies as may arise next epidemic season.

The Epidemic Commission is only a part of a larger scheme of the League for "the improvement of health and the mitigation of suffering." It will be remembered that as early as 1907, an international agreement called the Rome Convention (from the place where it was signed) established the "International Office of Public Hygiene" in Paris. The object of the Office is to bring to the attention of adhering States any knowledge of general interest in the field of public hygiene and especially information regarding epidemics and the ways of

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pete in a more real than that of mutual help the world safe for democracy, namely that of making the world of sunshine and palm. Certainly the beginnings were small but the beginning is already made and it augurs well for the future.

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The original plan of establishing a fully equipped system of sanitary defence consisting of epidemic hospitals, quarantine stations, disinfecting plants, etc., on the eastern frontiers of Poland, could not be carried out, and the Epidemic Commission has had to elaborate a plan on a much less ambitious scale. The unlooked fall in prices that has been witnessed during the last year has, however, enabled the Commission to render more applicable and trace with the money at its disposal than would have been thought possible a year ago.

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(2) The supply of motor ambulances and other transport to increase the efficiency of the anti-epidemic work in the area which appeared to the Commission last winter to be the area of chief epidemiological importance. This is the north eastern portion of the most [illegible] area under Polish administration.

(3) The supply of food [illegible] for the use of the epidemic hospitals in the above mentioned areas.....

Connected with the question of Poland's own debt, the financial account of a balance that the League of Nations Commission has been privileged to profer [illegible] small indeed. All the same, we believe that the assistance rendered Poland at a critical time and that the abilities to the resources of the Polish Epidemic Commission recently effected will facilitate in no small degree the efficient handling of such emergencies as may arise next epidemic season.

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operate with the associations which have undertaken the campaign against tuberculosis in Russia, a first step in this direction is being taken by Madame Nansen's Committee in the supply of essential drugs for antituberculosis work, and in supervision of sanitary action undertaken in Russia by the Red Cross organisations. As the same time epidemiological intelligence from Russia is being regularly obtained and will be periodically distributed to all the health authorities of the world.

If there is anything which can be truly beneficial and be medically unobjectionable it is medicine. An old Chinese saying defines medicine as a "beloved art." In pre-war times no other scientific body made more international meetings than the medical. This international and philanthropic character of medicine will be made to find its practical and freer expression in the humanitarian labours of the League of Nations.

The abuse of opium and of its derivative, of morphia, cocaine, is becoming a world scourge. One country is ruined as a drug is inflicted to its use, another is accused of growing it; still another is blamed for manufacturing it and a fourth is charged with the guilt of selling it. It is the repetition of the story of a pious monk who broke a vow of vegetarianism, because more his monastery lacked a fish-monger and a good cook! Somebody else is usually the offender. And it is only way to eradicate an evil is for all to repent together. All the parties to the abuse of opium met in an international conference in 1909, followed by another in 1911-12, which resulted in the so-called Hague Convention and which would have been put into force from the end of 1914, if it had not been for the war.

combating the... It co... ac... its participants [illegible] governments, some of them not members of the League of Nations. When the creation of the Health Organisation in the League was contemplated, what could be more natural than the idea of enlarging the Paris Office [illegible] extended? It most opportunely the United States, which is a member of the International Office, refused to consent that any organisation with which it should be connected should be in any way attached to the League. In consequence the League of Nations had to set up a new Organisation which consists now of a Health Committee and a Health Section, a Permanent Medical Bureau, the Epidemiological Bureau, the Public Health Service and finally the Health Committee consists of 15 medical specialists who have been chosen for their personal qualifications and not to represent their respective governments, yet they are drawn from among the responsible chiefs of Public Health Administrations, and practically all of them are also members of the "Office International d'Hygiène Publique." The Health Committee will be the central repository or rather a clearing house for all medical and sanitary information of the world, with special reference to epidemics.

The Health Section is placed [illegible] at the disposal of the governments desiring to conclude anti-epidemic agreements, and may [illegible] to start [illegible] Russian Relief and Russia with a view to [illegible] a special Convention to that end.

The Assembly hardly considered that the Hygiene Commission should co-

combating them. It counts among its participants 37 governments, some of them not members of the League of Nations. When the creation of the Health Organization in the League was contemplated, what could be more natural than that the idea of enlarging the Paris Office International should be suggested? But most unfortunately the United States, which is a member of the International Office, refused to consent that any organization with which she is connected should be in any way attached to the League. In consequence the League of Nations had to set up a Health Organization which consists now of a Health Committee and a Health Section under a Medical Director, the Epidemic Commission having now become amalgamated with the Health Organization. The Health Committee consists of 13 medical specialists who have been chosen for their personal qualifications and professional distinction, and although they do not represent their respective Governments, yet they have been drawn from amongst responsible leaders of Public Health Administrations, and practically all of them are also members of the "Office International d'Hygiene Publique." The Health Committee will be the central repository, or rather a clearing house for all medical and sanitary information of the world, with special reference to epidemics.

The Health Section has placed itself at the disposal of the governments desiring to conclude anti-epidemic agreements, and negotiations are about to start between Poland and Russia with a view to concluding a specific Convention to that effect.

The Assembly having considered that the Epidemic Commission should cooperate with the associations which have undertaken the campaign against infectious diseases in Russia, a first step in this direction is being taken by assisting Nansen's Committee in the supply of essential drugs for anti-epidemic work, and in supervising sanitary action undertaken in Russia by the Red Cross organizations. As the same time epidemiological intelligence from Russia is being regularly obtained and will be periodically distributed to all the health authorities of the world.

If there is anything which can be universally beneficial and beneficially universal, it is medicine. An old Chinese saying defines medicine as a "benevolent craft." In pre-war times no other scientific body held more international meetings than the medical. This international and philanthropic character of medicine will henceforth find its practical and freer expression in the humanitarian labors of the League of Nations.

The abuse of opium and of its derivatives, of morphia, cocaine, is becoming a world scourge. One country is vilified as being addicted to its use, another is accused of growing it; still another is blamed for manufacturing it and a fourth is charged with the guilt of selling it. It is the repetition of the story of a pious monk who broke a vow of vegetarianism, because near his monastery lived a fishmonger and a good cook! Somebody else is usually the offender. And the only way to eradicate an offence is for all to repent together. All the parties to the abuse of opium met in an international conference in 1909, followed by another in 1911-12, which resulted in the so-called Hague Convention and which would have been put into force from the end of 1914, if it had not been for the war.

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The framers of the Covenant took up the unfinished work, and Article 25 charged the League of Nations with the duty of controlling the traffic in opium and other dangerous drugs. As the subject is a highly technical one, an Advisory Committee was established by the First assembly. This Committee drew up a questionnaire as to the measures to be followed in carrying out the terms of the Convention, which was sent to all governments and though the replies have not yet all come, the expert Committee made a number of recommendations, such as follow :—that further investigations be made in different countries about the use and production of opium ; that the attention of the Chinese Government be specially drawn to the contents of the Hague Convention, and that those states which have not signed and ratified it should be urgently invited to do so.

While by these means the League is placed in a position to control the traffic in opium, it is confronted with the question of a new vice, whose spread eludes our scrutiny. I refer to the use of drugs that are not mentioned in the Convention of 1912—synthetic drugs of chemical and mineral origin, of the same composition as opium and cocaine. One reads almost daily about the victims of addiction to these poisons in the great capitals of Europe, and this will be the next problem for the Health Committee to take up.

While we thus look forward to ever widening regions of good work spreading before the League, we may cast a backward view on what it has accomplished in the 20 months of its existence.

I shall first bring to your remembrance the tragic fact that for months after the Great War was over and the peace treaties were signed, the war prisoners interned in different countries had been left without much attention from their government.

Of all the prisoners the lot of those who were kept in Siberia was naturally the hardest. The League of Nations, as soon as it was established, was approached on the question. The Council immediately secured the services of Dr. Nansen as a man able and respected in all countries, and he as High Commissioner began his beneficent work with his characteristic zeal and alacrity. In conjunction with the Comite International de la Croix Rouge he obtained the necessary funds amounting to £400,000 from a number of governments (almost entirely from England, France, the neutral countries of Sweden, Denmark, Norway, Holland and Switzerland) as well as from several private organizations in Europe, besides some $800,000 from America. Up to this date over 354,000 war prisoners were through his good offices returned to their homes—probably a mere remnant of a much larger army which, escaping sword and cannon, fell easy prey to the lingering agonies of death by cold and starvation. It must be said in fairness to German and Soviet Governments that they did all they could to facilitate the work. It is estimated that some 15,000 are still left around the Black Sea.

Dr. Nansen, in his report to the Council of the League of Nations, called its attention anew to the subject matter, which had been presented before by the Comite of Red Cross,—namely the presence of considerable bodies of Russians who were not prisoners of war but who were living as refugees in different countries and who might be assisted either to return to their homes or to settle in countries where they might secure a livelihood. Of such there

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While by this means the League is placed in a position to control the traffic in opium, it is confronted with the question of a new vice, whose spread eludes our scrutiny. I refer to the use of drugs that are not mentioned in the Convention of 1912—synthetic drugs of chemical and mineral origin, of too recent composition as opium and cocaine are. One realizes vividly about the victims of addiction to these poisons in the great capitals of Europe, and this will be the next problem for the Health Committee to take up.

While we thus look forward to ever widening regions of good work spreading before the League, we can also look back and view on what it has accomplished in the 20 months of its existence.

I shall first bring to your remembrance the tragic fact that for months after the Great War was over and the peace treaties were signed, the Near East was torn by civil wars in different countries that had been left without any international form of government.

[illegible] who were not in Russia were literally [illegible] the East. The League of Nations, as soon as it was [illegible], was approached on the part of [illegible] Dr. Nansen was appointed by the Council as [illegible] and [illegible] Dr. Nansen was a man of [illegible] and [illegible] Council, and he [illegible] with his characteristic zeal and [illegible]. In conjunction with the [illegible] International de la Croix Rouge [illegible] of the necessary funds [illegible] to Dr. Nansen from a number of governments (about twenty) entirely from Belgium, France, the neutral countries of Switzerland, Denmark, Norway, Holland and Sweden, as well as from several private organizations in Europe, North and South America. Up to the date over 325,000 persons were through his hands offices returned to their homes—repatriated by a more romantic of a result of a war which, stopping suddenly [illegible] left many people to [illegible]. Supervising repatriation of death by cold and starvation. It must be said in fairness to Greece and Soviet Government that they could to facilitate the work. It is estimated that some 1,500,000 still remained the Black Sea.

Dr. Nansen in his report to the Council of the League of Nations called its attention to the subject matter, which had been presented often by the Council of Red Cross—namely, the necessity of establishing bodies of Russians who were not prisoners of war but who were living as refugees in different countries and who might be assisted to return to their homes or to settle in countries where they could secure a livelihood. Consult the re-

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were some 800,000 scattered in Poland, Turkey, Bulgaria and Jugo-Slavia, who with no adequate means of subsistence, were living on the charities of the localities and having no legal status of any kind were unable to migrate freely. Various humanitarian institutions—(in particular the International Union of "Save the Children Fund," the International Red Cross Committee, the Russian Relief, the American Y.M.C.A. and many Jewish societies) have all done their best for the succor of the refugees; but the task is too gigantic for private efforts to complete. The Czecho-Slovak Government has offered to help 1,000 students and to settle 5,000 colonists within its territory. Other governments may open their land for settlers, but one great obstacle to the plan of transplanting them from where they are—a large number especially, some 35,000, who are congregated in and near Constantinople—is that they cannot secure visas from countries which they have to traverse in their transit. And just here the League can render invaluable aid in inviting the different governments to lend their helping hand.

The part which the League plays in the relief of Russian refugees is typical of the character of its humanitarian work. Standing aloof in a way and therefore free from intricate details, the League can take a larger and more impartial view of the field, and it is thus in a position to coordinate their endeavors, and in doing this the League acts as a central bureau, and as an intermediary between different states.

It will be easily admitted that a coordinating function such as the League performs is indispensable in all international interprises where elements of discord and discordance exist in a larger measure than in private charities. Its functions are unique and can scarcely be entrusted to other bodies; so much so that if there were no League existing, something like it on a much more limited scale would be created for the purpose.

Because the League occupies this unique position among the national and international organizations, it was naturally regarded as a suitable organ for the relief of the Russian famine.

In the early part of the Second Assembly, Dr. Nansen made a most moving appeal on behalf of the 20 to 30 million Russian peasants who are on the brink of starvation. In order to rescue them before the winter should set in he proposed two methods—(1) that an urgent appeal be made to all governments to grant official credits for Russian relief, (2) that the International Credits Organization established by the Council of the League should be placed at the disposal of the Russian Relief work. When these proposals were brought up in the Committee and in the plenary assembly, one or two voices from the countries which had suffered most from being neighbors to Bolshevist Russia warned against taking hasty steps in relieving the Russian people; but those voices were quickly hushed and finally joined in the unanimous expression of commiseration for the famine sufferers. Though the debate was thus maintained on a high humanitarian plane, making of the question a purely moral issue, the governments represented in the assembly did not see their way clear to committing themselves to any definite and positive plan of relief. Dr. Nansen's speeches did not, however, fall entirely on deaf ears. Only the assembly could furnish a tribune from which he could appeal to the whole world and stir its conscience; and that his appeals were heeded is evidenced by several States Members coming to the front in supplying food and financial credit. Nor does the League as a body remain a mere onlooker on the great tragedy. Before many weeks have passed it will engage itself in organizing medical aid.

(To be Continued)

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JAPAN, CHINA AND THE FAR EAST

By K. K. KAWAKAMI, *in "Japan"*

AT the international conference at Washington, China is the center of attention. Circumstances responsible for the unhappy condition in which China finds herself today are numerous. Some may attribute it to China's own waywardness. Others may blame European and Japanese diplomacy for it. I am not trying to find the ultimate reason for the present predicament of China, for the task is beyond my ability.

One thing, however, is certain, namely, that the battle of concessions, which has been merrily fought in China by "advanced" foreign Powers for so many years, is at least one of the main factors which brought about a situation requiring a frank discussion at such a gathering as the Washington Conference. An impartial scholar must recognize that this situation cannot be remedied or altered by singling out any one nation as the target of criticism, for that situation is an outcome of extremely complicated international actions extending over almost a century.

It is no exaggeration to say that the history of the battle on concessions is well-nigh the whole history of China in the past few decades.

If one reads that history aright, even that deplorable blunder of Japan's, the twenty-one demands, becomes at least understandable. No one defends those demands, but an unbiased historian would study the record of Western encroachments upon China before regarding Japan as the chief offender. As Herbert Adams Gibbons puts it, „There never would have been any Japanese imperialism had European Powers not been conscienceless hogs."

In studying Japanese policy in China one cannot ignore the European scramble for Chinese territory and concessions in the latter half of the nineteenth century. Nor can one forget that even when Europe was on the verge of the World War, the dominant Powers of the West were contriving to push their interests in their respective spheres of influence in China.

Let us take a glance at the activities of European Powers during the year or two immediately preceding the presentation of the twenty-one demands by Japan. In 1913 Russia, through the dummy of a Belgian syndicate, obtained concession for a railway from Tatung to Chengtu. France, through the Banque Industrielle de Chine, secured concession to construct a bridge over the Yangtze River and a port at Pukow. She also obtained concession to build the Yamchow-Yunnan-Chungking railway. Meanwhile England excluded French participation in the financing of the Pukow-Sinyang railway, and secured concession for the Yunnanfu-Talifu line, the first link of the projected Burma-Yunnan railway. In addition England obtained concession for the Shasi-Sinjifu and Nanking-Changsha lines. All this happened in 1913. In July, 1914, Sir Edward Grey emphasized the British intention of closing the doors of the Yangtze Valley, declaring in the House that Railways in that region must be built by British capital and that only. In September, 1914, that is, a month after the outbreak of the World War, France notified China that railways in

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Kwangsi Province must be built only by French capital. All the dominant nations were eager to close the doors of their respective spheres of interest in China. The air was thick with rumors of ominous nature.

It was in this atmosphere that the twenty-one demands were born. Without defending or apologizing for those demands, one can understand the motive which prompted Japan to present them to China. In January, 1915, the outcome of the great war was still uncertain,—a fact which no one could deny. The war might have ended shortly, without overtaxing the resources of the belligerent nations. In such an event, would not Europe come back to China with redoubled zeal and energy for more concessions and territories? That was the fear uppermost in the Japanese mind. Whether that fear was well founded or not, one must at least admit that the fear was genuine and sincere. That fear was not created and nurtured by the propaganda of the military faction. Rather the militarists utilized the fear which they knew was entertained by the sixty million people of Nippon.

To appreciate that fear one must study the history of foreign encroachments upon China. Space forbids us to enter into details of that history, but we must ask the indulgent public to glance at the following chronology showing how European Powers pared down Chinese territory and how they wrung various concessions from China in the latter fifty years of the past century:

England takes Hongkong after the opium war... 1842
China cedes Amursk to Russia... 1858
China cedes Maritime Province to Russia 1860
England leases Kaulung peninsula opposite Hongkong... 1861
France annexes three provinces in Cochin China 1867
Russian troops occupy Kuldja and territory of Ili 1871
France takes Tonking and Annam 1885
England takes Burma... 1886
France secures right to extend the Annam railway to China ... 1859
Cassini convention by which Russia establishes herself in Manchuria 1896
Russia organizes a bank (Russo-Chinese Bank) to secure control of China's economic resources and rejects German participation in it... 1895
Franco-British agreement for equal participation in railway building in Yunnan and Szechuan 1896
France secures concession for Yunnan railway 1897
Germany seizes Kiau-chow which Russia had intended to lease ... ... November. 1897
Russia, through the dummy of a Belgian syndicate, secures concession to build Peking-Hankow railway 1897
England declares the Yangtze Valley her sphere of influence ... ... February. 1898
German-Chinese Convention leasing Kiau-chow to Germany ... ...March, 1898
American-China Development Company (Morgan interests) secures concession to build Hankow-Canton railway... ... 1898
France declares South China her sphere of influence ... April 10. 1898
British contract for Shanghai-Nanking railway ... May 13. 1898
British contract for Shansi mines ... ... May. 1898
Russian contract for Shansi railway... ... ... May. 1898
England leases Wei-hai-wei to counter Russian occupation of Manchuria... ... ... July 1. 1898
British-German Agreement, recognizing England's special railway interests in Yangtze, and Germany's special position in Shantung and territory north of the Yellow River September. 1898
Russo-Chinese Convention on Manchurian railways 1898
Scott-Muravieff agreement by which Russia promises to confine her activities north of the Great Wall, recognizing

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British sphere of influence in the Yangtze Valley...		1899
China grants Russia the exclusive right to construct railways in Mongolia...		1899
Franco-Belgian contract for Honan railway		1899
France leases Kwanchow Bay	January 5.	1900

If one ponders over the above list of foreign encroachments upon China, one finds it hard to contradict Herbert Adams Gibbons when he says in "The New Map of Asia":

"The diplomacy of the European Powers in China at the end of the nineteenth century made the Japanese feel that salvation lay in the development of force to oppose force. China was unable or unwilling to resist European aggression. The European Powers refused to subscribe to the American policy of open door and equal opportunity. The national safety of Japan and of the Far East depended upon the Japanese Army and Navy. The Japanese believed that everything had to be subordinated to the responsibility they must assume of opposing the further extension of European eminent domain. Japan would gladly have united with Europe and America in following the easier and more sensible path of mutual renunciation of exclusive political and commercial advantages in China and Korea. America was willing. Europe was not. If Japan has had to play Europe's game in Europe's way during the first two decades of the twentieth century, who is to blame?"

It would be preposterous to deny that Japan has her military clique. But no fair-minded critic can blame Japan for her militarism, for that is the product of Western aggression in Asia. Rather we must sympathize with her for the condition which necessitated the birth of a military faction, a cumbersome burden upon her shoulders.

We have described the circumstances in which the famous "twenty-one demands" were formulated at Tokyo and pressed upon Peking. In spite of all the publicity they have been given ever since their presentation to China, the public has but a vague idea of what they were. Much less is it aware of the final agreement arrived at between China and Japan after a parley of five months. It seems, therefore, pertinent at this time to present the following summarized comparison between the original demands and the final agreements:

I.—Concerning Shantung

1. Original Proposal: China to assent to all agreements transferring to Japan former German rights and privileges.

Final Agreement: Accepted and embodied in the treaty on Shantung, May 25, 1915.

2. Original: China not to cede any part of Shantung to any third Power.

Final: This proposal was not entered in the treaty of May 25, 1915, but its principle was accepted by China in a note in which the non-alienation principle was made applicable to all "foreign Powers" as originally proposed by Japan.

3. Original: Privilege for Japan to build railway from Chefoo or Lungkou to a point (preferably Weisien) on the Shantung Railway.

Final: Accepted by China and embodied in the treaty, May 25, 1915.

4. Original: To open certain cities in Shantung to foreign trade.

Final: Accepted and embodied in treaty, May 25, 1915.

II.—Concerning Manchuria

5. Original: Extension of the lease of Port Arthur and Dalny, and the South Manchuria Railway to 99 years.

Final: Accepted by China and embodied in the treaty, May 25, 1915.

6. Original: To allow Japanese to travel and reside in South Manchuria and Eastern Inner Mongolia, and to lease or own land for farming and trade purposes.

Final: This proposal was only partly accepted. In the treaty of May 25, 1915, Japanese are allowed to "lease," but not to own land, and that only in South Manchuria. In Eastern Inner Mongolia only joint undertakings of Chinese and Japanese in agriculture are permitted. Likewise Japanese are

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allowed to travel and reside in South Manchuria, but not in Eastern Inner Mongolia. But China agrees to open in the near future suitable cities in Eastern Inner Mongolia for foreign trade and residence.

7. Original: To allow mining privileges in South Manchuria and Eastern Inner Mongolia.

Final: This proposal was not embodied in the treaty of May 25, 1915, but was accepted by China, with qualifications, in a note (May 25, 1915) from the Chinese Foreign Minister to the Japanese Minister to Peking. In that note China permits Japanese to work mines in ten mining lots in Fentien and Kirin Provinces (South Manchuria), but refuses to allow similar privileges in Eastern Inner Mongolia.

8. Original: China not to grant to a third Power or its subject, railway concession in South Manchuria and Eastern Inner Mongolia, or to mortgage to a third Power local taxes of those regions, without the consent of Japan.

Final: This proposal is accepted, not in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking.

9. Original: China to hand to Japan the management of the Kirin-Changchun Railway for 99 years.

Final: This proposal was not accepted. But China agreed to revise various agreements relating to the Kirin-Changchun Railway on the basis of the terms of other foreign railway loans contracted by her.

III.—Concerning Hanyehping (Iron Mining and Iron Works) Company

10. Original: China not to dispose of rights and property of the Hanyehping Company without Japan's consent, and not to object to any agreement that may be made with a view to joint undertakings between the company and Japanese capitalists.

Final: This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking. This note is couched in somewhat different language from the language of the original Japanese proposal.

11. Original: The Chinese Government not to permit, without the Hanyehping Company's consent, the exploitation, by any person not connected with the company, of any mine in the neighborhood of the company's mines.

Final: This proposal was not accepted.

IV.—Non-Alienation of Territory

12. Original: China not to cede or lease to any third Power any harbor or bay or island on the Chinese coast.

Final: This proposal was not embodied either in the treaty or in note.

V.—Miscellaneous

13. Original: The Chinese Government to employ Japanese as political, financial and military advisers.

Final: This proposal was not accepted in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking, Japan is given preference in the employment of advisers in South Manchuria, but not in other parts of China.

14. Original: Privilege to own land in the interior of China by Japanese hospitals, churches and schools.

Final: This proposal was not accepted either in treaty or in note.

15. Original: In certain large Chinese cities where Japanese reside in considerable numbers, the police department, in order to avoid complications, to be jointly administered by Chinese and Japanese, or to employ Japanese police officers.

Final: Not accepted in treaty or note.

16. Original: China to buy from Japan certain per cent of munitions used by China, or to establish a Chino-Japanese arsenal.

Final: Not accepted in treaty or note.

17. Original: China to permit Japan to build Wuchang-Nanchang and Nanchang-Hangchow railways.

Final: Not accepted in treaty or note.

18. Original: China to consult Japan before raising foreign loans for mining,

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and railway and harbor construction in Fukien Province.

Final: This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note from the Chinese Foreign Minister to the Japanese Minister to Peking.

19. Original: China to permit Japanese subjects the same privilege of religious propaganda as enjoyed by other foreigners.

Final: Not accepted in treaty or in note.

As the above comparison shows Japan, in the final agreement, considerably receded from the original position. One of the most important parts of the final agreement is the treaty and notes on Shantung. As the Shantung question is still a matter of controversy between China and Japan, it is important to make Japan's position clear on it.

The Versailles Treaty confers upon Japan all the properties and rights formerly enjoyed by Germany in Shantung Province. But Japan has more than once signified her intention to renounce some of those rights and properties in favor of China. Even before the conclusion of the Versailles Treaty, or to be exact, on September 24, 1918, the Japanese Foreign Minister, Baron Goto, addressed a note to the Chinese Minister at Tokyo, defining Japan's stand on the Shantung questions as follows:

1. Japanese troops along the Kiaochow-Tsinan Railway, except a contingent of them to be stationed at Tsinanfu, shall be withdrawn to Tsingtao.

2. The Chinese Government may organize a police force to undertake the policing of the Kiaochow-Tsinan Railway.

3. The Kiaochow-Tsinan Railway is to provide a reasonable amount to defray the expense for the maintenance of the above-mentioned police force.

4. Japanese are to be employed at the headquarters of the above-mentioned police force, at the principal railway stations and at the police training school.

5. Chinese citizens shall be employed by the Kaiochow-Tsinan Railway administration as part of its staff.

6. The Kaiochow-Tsinan Railway, after its ownership is definitely determined, is to be made a Chino-Japanese joint enterprise.

7. The civil administration established by Japan and existing now is to be abolished.

To this note the Chinese Minister replied that "the Chinese Government are pleased to agree to the articles proposed by the Japanese Government."

The above proposals have been of late again modified to the advantage of China. In a memorandum submitted to China, on September 7, 1921, Japan made further concessions to China. For one thing, clause 4 in the above agreement has been entirely eliminated. The new memorandum contains eight proposals.

I.—The leased territory of Kiaochow, 200 square miles in area, will be returned to China.

II.—Japan does not seek to establish an exclusive, or even international, settlement at Tsingtao, the capital of the leased territory, but will place the whole territory under Chinese administration, though for the present the usual exterritorial rights will have to be recognized for all foreigners residing there. In return Japan asks China to open the whole leased territory to foreign trade.

III.—Japan wants the Shantung railway (Kaiochow-Tsinan), only 245 miles long, together with mines appurtenant thereto, to be worked as a joint enterprise in which Japanese and Chinese capital will be equally or equitably represented.

IV. — Japan gives up, in favor of the International Financial Consortium (in which America figures most prominently), privileges she had obtained for the construction of three new lines, namely, the Tsinan-Shunteh line, 160 miles, the Kaomi-Shuchou line, 220 miles, and the Weichien-Yentai (or Chefoo) line, 150 miles.

V.—Japan renounces all preferential rights, formerly enjoyed by Germany and transferred to Japan by the Versailles Treaty, with regard to the employment of foreigners and foreign capital and material.

VI.—Japan will withdraw her troops,

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and railway and harbor construction in Yukien Province.

Final: The proposal was not presented in the treaty of May 25, 1915, but its principle was accepted in a note from the Chinese Foreign Minister to the Japanese Minister to Peking.

10. Confirmed: China to permit Japan to subsidize the same privileges in Fukien as proposed and approved by China for Manchuria, etc.

Final: Not accepted in treaty or in notes.

As the above compared columns shows Japan, in the final agreement, completely receded from the original position. One of the most important parts of the final agreement is the treaty and notes on Shantung. As to the Shantung question is still a matter of controversy between China and Japan, it is important to make Japan's position clear on it.

The Versailles Treaty confers upon Japan all the properties and rights formerly enjoyed by Germany in Shantung Province. But Japan has more than once signified her intention to renounce some of those rights and properties in favor of China. Even before the conclusion of the Versailles Treaty, or to be exact, on 8 September 25, 1918, the Japanese Foreign Minister, Baron Goto, addressed a note to the Chinese Minister at Tokyo, defining Japan's stand on the Shantung question as follows:

I. Japanese troops along the Kiao-chow-Tsinan Railway, except a contingent of them to be stationed at Tsinanfu, shall be withdrawn to Tsingtao.

2. The Chinese Government may organize a police force to protect the peaceful operation of the Kiao-chow-Tsinan Railway.

3. The Kiaochow-Tsinan Railway is to provide a reasonable amount to defray the expense for the mai tenance of the aforementioned police force.

4. Japanese are to be employed at the headquarters of the above-mentioned police force, at the principal railway stations and at the police training school.

5. Chinese citizens shall be employed by the Kiaochow-Tsinan Railway administration as part of its staff.

6. The Kiaochow-Tsinan Railway, after its ownership is definitely determined, is to be made a Chino-Japanese joint enterprise.

7. The civil administration established by Japan and existing now is to be abolished.

To this note the Chinese Minister replied that the Chinese Government are pleased to agree to the said proposal by the Japanese Government."

The above proposal have been already given in the note of the Japanese Minister to China, in a memorandum delivered to China, on September 7, 1921. Japan made further concessions to China. For one thing, clause 4 in the above agreement has been entirely eliminated. The new memorandum contains eight proposals.

I.—The leased territory of Kiaochow, 200 square miles in area, will be returned to China.

II.—Japan promises to establish a customs, or even international, settlement at Tsingtao, the capital of the leased territory, but will place the whole territory under China's administration, though for the present Japan's exceptional rights will have to be recognized for all foreigners residing there. In return Japan asks China to open the whole leased territory to foreign trade.

III.—Japan wants the Shantung railway (Tsingtao-Tsinan), only 245 miles long, together with mines appurtenant thereto, to be worked as a joint enterprise in which Japanese and Chinese capital will be equally or equitably represented.

IV. — Japan gives up, in favor of the International Financial Consortium (in which America is represented), privileges she had obtained for the construction of three new lines, namely, the Tsinan-Suifu line, 150 miles, the Kaomi-Shuchow line, 220 miles, and the Weihsien-Yenchi (or Chefoo) line, 150 miles.

V.—Japan renounces all preferential rights, formerly enjoyed by Germany and transferred to Japan by the Versailles Treaty, with regard to the employment of foreigners and foreign capital and materials.

VI.—Japan will withdraw her troops,

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now only 4000, guarding the Kiaochow-Tsinan railway, the moment China is ready to place her own guards along the line.

VII.— the Tsingtao Customs House will become an integral part of the Maritime Customs system of China.

VIII.—Japan will hand over to China all public property used for administrative purposes within the leased territory.

In the wake of the Versailles Treaty, when Shantung was a subject of heated discussion in America, Dr. John C. Ferguson, adviser to the Chinese Government, published a pamphlet on the question and spread it broadcast. In it he said that Japan intended to "reserve to herself part of the territory for her exclusive jurisdiction, and further to take possession of all German property in Shantung."

In the memorandum of September 7, 1921, Japan openly pledges herself not to establish an exclusive Japanese settlement or even an international settlement, in Kiaochow or anywhere in Shantung. In the face of this pledge Dr. Ferguson's accusation has no meaning. As for former German property, Japan retains only half share in the Kiaochow-Tsinan railway (245 miles) and three mines appurtenant thereto. Under the German régime, China was under obligation to employ Germans, if she had to employ foreigners in Shantung. China was also obliged to give Germany preference in the employment of foreign capital and material. Japan entirely gives up this preferential privilege. She gives up even three railway concessions in favor of the International Consortium, of which America is the most important figure.

True, China does not get all she wants. But it must be remembered that nothing was taken from China. Everything that Japan proposes to give China was taken from Germany and not from China. Japan dislodged the Germans from Kiaochow at the time when China, torn by internal feuds and political discord, had neither will nor ability to attack them. In the Kiaochow campaign Japan's loss was 2,000 killed and wounded, as well as 300,000,000 yen in treasure. The total expenditure of the Japanese army and navy for the Great War was 924,000,000 yen—a pittance, to be sure, when compared with what other nations expended, but Japan is a poor country, groaning under the heavy burden of taxation. I am giving these facts merely to show that Japan, though situated far from the scene of the Great War, did not remain idle.

That justice must be done China goes without saying. At the same time Japan must be given a square deal. Japan, for the sake of peace and harmony, is willing to give up much that she might keep. Shantung is a province of 55,970 square miles. In such a large province, half share to be retained by Japan in a railway of only 245 miles, two collieries and an iron mine, cannot, by any stretch of the imagination, be regarded as a menace, for Japan's participation in these enterprises is to be purely economic. There will be no Japanese soldier or police guarding the railway or the mines. The Japanese civilian population in Shantung, at present only 22,000 as against the Chinese population of 25,810,000, will decrease considerably with the withdrawal of the Japanese troops, now numbering some 4,000, because much of that population consists of tradesmen who followed in the train of the soldiers, and who are more than likely to go home with them.

Comparing the Fiume case with the Japanese case in Shantung, Professor Douglas Wilson Johnson, chief of the Division of Boundary Geography of the American Peace Commission, says:

"It must not be forgotten that the Shantung agreement was based upon a Japanese promise to evacuate Shantung after receiving certain economic privileges similar to those which other nations enjoyed in China. Italians made no such offer respecting Fiume."

Japan has more than once signified her intention of fulfilling the promise made at the Peace Conference. Her proposal set forth in the memorandum of September 7th last goes much further than that promise in favor of China. If China enters into conference with Japan and discusses the Shantung question on the basis of the above proposal, the matter will be adjusted at once.

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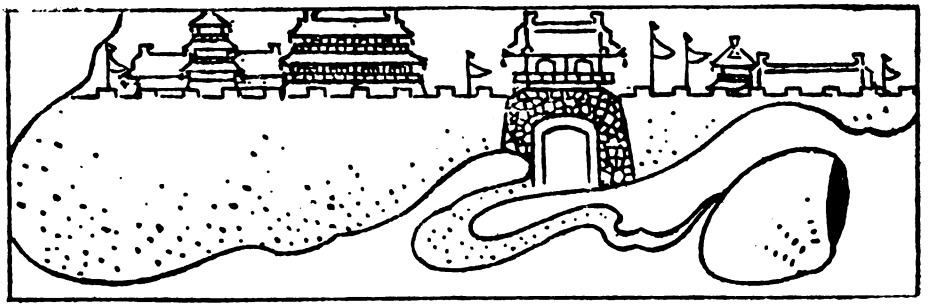
There is one thing which Americans must not ignore in dealing with the Far Eastern question, and that is the prevalent feeling among the Japanese that Japan is an oppressed nation, arbitrarily discriminated against by the big brothers of the West, and denied the usual freedom of immigration into any of the territories where the best opportunities await honest labor. It is not necessary to discuss whether this feeling is right or wrong. It is enough to know that the feeling is general. The Japanese resent the comparison of their case to the German case before the war. Before the war Germany eagerly sought a "place in the sun," by which she must have meant the establishment of colonies or addition of new territories under the German flag. Certainly she could not have meant freedom of emigration, for that freedom she enjoyed with no hindrance in all parts of the world. The Japanese case is totally different. Japan cherishes no ambition to extend her territory. What she asks is the freedom of peaceful economic activities in countries which offer the greatest opportunities. Deprived of this elemental freedom by the great nations of Europe and America, Japan must perforce direct her attention to the eastern section of the Asiatic Continent. She does not ask for the right of free immigration into continents around which the Powers of the West have erected a Chinese wall. But she asks that her economic expansion on the Asian continent be not thwarted, for that is to her a matter of life or death.

If Japan's recent acts in Siberia or China seemed militaristic, that is merely incidental. The fundamental thing is that Japan's sixty millions know that their country is over-crowded, that their soil cannot overcome the stern law of diminishing returns, that, in short, starvation is staring them in the face. That, in the last analysis, is the driving force behind the national desire for economic expansion. This sentiment may have been utilized by militarists or navalists to advance their selfish ends. The fact, therefore, seems self-evident that Japan's militarism cannot be eliminated unless we allow the Japanese to follow the line of least resistance and expand, economically and commercially, in Eastern Asia. If the Conference at Washington were to let the Japanese go home with the feeling intensified that theirs was an oppressed people, the effect would be deplorable, for the militarists would not fail to harp upon that feeling and thus fortify or maintain the position which they have held in the past.



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There is one thing which Americans must recognize in dealing with the Far East—once for all, and that is the permanent fact of Japan's existence. The Japanese have created a Chinese wall. But she is a good neighbor to the Americans, for she is not dependent upon them for anything, and thus is not tempted to meddle with their affairs.

Japan's recent acts in Siberia or China should not justify too hastily adverse judgment. The Japanese thing is the Japanese way of doing it. It is very easy to criticize when the best opportunities for knowledge are not at hand. It is not necessary to defend Japan's foreign policy or methods. It is enough to say that, in the light of the past, it is wise and prudent. The Japanese regard their own interests as of first importance, and they are not to be blamed for this. Our duty and our right is to look after our own interests, for there is no one else to do it. We have no obligation to defend the Chinese or establish their government. Our duty and our right is to look after the Chinese trade, and we could not have secured it by any other course of action, for there is no sentiment in all Japan in favor of the open door in China. The Japanese are strictly selfish. In dealing with them we have to consult their policy. What we want is the free play of peaceful economic activities in countries which are at the present time remote. Japan's control of this vast region by the most natural process of development and America must not be jealous of such control. She does not ask for the right of free mining action into coal mines which is the property of the West has created a Chinese wall. But she is good for trade on the Asiatic coast, for she is not dependent upon the trade for her existence, for that is not true of Japan.

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THE RED CROSS SOCIETY OF JAPAN

As we have already mentioned in the [illegible] the Red Cross Society of Japan has established a [illegible] reading room, to be opened on a time of peace as well as war. Accordingly it was decided to establish during this fiscal year the Museum and Reference Library which [illegible] already opened in 1921.

By these means, viz., the exhibits in the Museum, and the books and other publications in the Library, working to diffuse a knowledge of the principles and benevolent activities of the Red Cross throughout our nation. It is [illegible] have been done in the or less successful attempts to establish libraries here before, but propaganda work such as we propose to do has not hitherto been tried, and we are hopeful of excellent results therefrom.

The [illegible] Library will be [illegible] about 1000 periodicals and [illegible] colle tions of various kinds will be preserved in display, while in rooms devoted to library purposes, books and

[illegible] will be kept and be [illegible] at the service of the public.

2.—(Branches Have Been Established)

Commissioners have already been appointed to attend the Second General Conference of the International Red Cross [illegible] to be held in Geneva, Switzerland, March 27–31 of the present year. The [illegible] are given herewith:

Mr. Tomeichiro Miyake (third secretary of the Japanese Legation in Switzerland), Commissioner; Dr. Yoshiro Arai (retired director residing in Holland), Commissioner; Dr. Arai Ninagawa (now in the U. S. A.) adviser.

3.—Junior Red Cross Society

The Department of Foreign Affairs has received a telegraphic communication from Minister Ariyoshi regarding the establishment in Japan of a Junior Red Cross Society. This inquiry was at once transmitted to our Society, which sent the following reply in substance:

"Since it was decided to establish Junior Red Cross societies in the respective countries at the first general conference of the International Red Cross Union in 1920, the Red Cross Society of Japan took active in the matter and [illegible] the [illegible] of [illegible] ... [illegible] ... [illegible] ...

THE RED CROSS SOCIETY OF JAPAN

1.—Establishment of a Museum and Reference Library.

As we have already notified our friends, since the great European war the Red Cross Society of Japan has initiated a positive policy regarding active work both domestic and foreign, to be carried on in time of peace as well as war. Accordingly it was decided to establish during this fiscal year the Museum and Reference Library which the Board of Permanent Councillors had already voted for in 1921.

By these means, viz., the exhibits in the Museum, and the books and other publications in the Library, we hope to diffuse a knowledge of the principles and beneficent activities of the Red Cross throughout our nation. It is true there have been some more or less successful attempts to establish libraries heretofore, but propaganda work such as we propose to do has not hitherto been tried, and we are hopeful of excellent results therefrom.

The expense of establishing these agencies—Museum and Library—will be ¥364,000 for the main building and ¥106,000 for the auxiliary buildings, or a total of ¥470,000. The large auditorium will be equipped to accommodate about 1000 persons and in this building collections of various kinds will be preserved and displayed, while in rooms devoted to library purposes, books and printed matter will be kept and be constantly at the service of the public.

2.—Geneva Conference

Commissioners have already been appointed to attend the Second General Conference of the International Red Cross Union to be held in Geneva, Switzerland, March 27–31 of the present year. The names are given herewith:

Mr. Tetsuichiro Miyake (third secretary of the Japanese Legation in Switzerland) Commissioner; Dr. Yoshiro Arai (retired member residing in Holland) Commissioner; Dr. Arata Ninagawa (now in the U. S. A.) adviser.

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"Since it was decided to establish Junior Red Cross societies in the respective countries, at the first general conference of the International Red Cross Union in 1920, the Red Cross Society of Japan took action in the matter and revised its regulations at the meeting of permanent councillors in May, 1920. We have also begun to establish such a society as in October of the same year our society summoned the secretaries of the respective branch offices and informed them on

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all the matters already investigated and asked their opinions. Then all unanimously approved. Hence the officials concerned decided to carry out this project in the best way possible.

As to measures suitable for carrying it out it seemed the best to spread information concerning said new enterprise as widely as possible through elementary schools and other educational agencies, and also to request teachers and officials to make great efforts to aid us. All this will require time for preparation, so we cannot organize at once.

Report as to Foreign Patients

Since a Sanitarium for Russians was established in Tsujido, near Chigasaki, Kanagawa Ken, it has offered accommodation to many Russian and Czech military patients; however, on account of a deficiency of funds it had to be closed.

The light cases among the patients may be sent back to Russia but it is found to be impossible to transfer others on account of the condition and expense. Wherefore through the negotiations of Mr. Krupensky, the Russian Ambassador, in January 1920, in regard to free accommodation for three Russian military patients and a nurse at the Red Cross Society Hospital, said society, sympathizing with the State of affairs, decided to accommodate free from January, 192[illegible] and four patients and two Czech milita. patients and one Russian patient—total seven—in said Red Cross Hospital, Tokyo, but only one of them is still remaining there.

Five patients out of above stated number gradually improved and retired while one unfortunately died.

As to the cases, six were pulmonary tuberculosis, one capillary bronchitis; that only one death resulted is creditable to our Society.

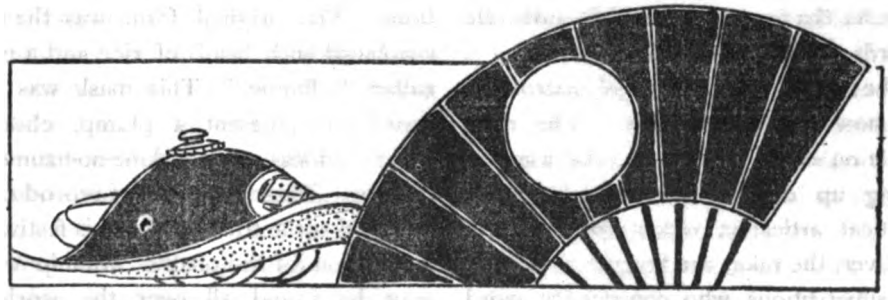
Report From Saghalien

Special Relief Corps, Alexandrovsk, November, 1921.

No. In-patients. old 78, new 264, total	342
No. Days' Sickness	2,822
No. recovered	231
No. emergency cases	130
No. remaining	81

Out of 342 cases, the foreign patients were 51. In addition 1,130 patients were treated in the woman's hospital.

We may add that the highest temperature in Alexandrovsk during the month was 70 below zero, while the lowest was 13.°5 below.



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all the matters already investigated and asked their opinions. Then all unanimously approved. Hence the officials concerned decided to carry out this project in the best way possible.

As to measures suitable for carrying it out it seemed the best to spread information concerning said new enterprise as widely as possible through elementary schools and other educational agencies, and also to request teachers and officials to make great efforts to aid us. All this will require time for preparation, so we cannot organize at once.

REPORT AS TO FOREIGN PATIENTS

Since a Sanitarium for Russians was established in Tesjido, near Chigasaki, Kanagawa Ken, it has offered accommodation to many Russian and Czech military patients; however, on account of a deficiency of funds it had to be closed.

The light cases among the patients may be sent back to Russia but it is found to be impossible to transfer others on account of the condition and expense. Wherefore through the negotiations of Mr. Krupensky, the Russian Ambassador, in January 1920, in regard to the accommodation for three Russian military patients and a nurse at the Red Cross Society Hospital, said society, sympathizing with the State of affairs, decided to accommodate free from January, 1921, four patients and two Czech militia patients and one Russian patient—total seven—in said Red Cross Hospital, Tokyo, but only one of them is still remaining there.

Five patients out of above stated number gradually improved and retired while one unfortunately died.

As to the cases, six were pulmonary tuberculosis, one capillary bronchitis; that only one death resulted is creditable to our Society.

REPORT FROM SOCIALIZEN

Special Relief Corps, Alexandrovsk, November, 1921.

No. In patients, old 78, new 261,

total	342
No. Days' Visions	2,822
No. recovered	231
No. emergency cases	130
No. remaining	81

Out of 342 cases, the foreign patients were 51. In addition 1,130 patients were treated in the woman's hospital.

We may add that the highest temperature in Alexandrovsk during the month was 70 below zero, while the lowest was 13.5 below.

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CURIOUS CUSTOMS OF JAPAN

CONNECTED WITH THE CLOSE OF THE YEAR

By F. YAMAZAKI

As it is impossible to describe all the curious and amusing features that mark the close of the year throughout the whole of the country, in the brief space at our command, attention will here be concentrated upon Tokyo and vicinity where opportunities for observation are most abundant.

The festival called Tori-no-ichi, which occurs in November, marks the beginning of this season of nervous flurry and worry. This is the festival connected with the Otori (or Eagle-god) shrine in Asakusa, Tokyo. The main shrine is 2½ miles from Tokyo, in Hanamata, Katsushika county, and this festival usually occurs on the day of the month devoted to the cock, according to the old calendar. The gods worshiped are said to be the mythical Amenohiwashi no-mikoto and Yamato-takeru-no mikoto, but as no such name as the former is found in authentic records, it must be an invention.

The fair was formerly largely patronized but now visitors are few. The main article on sale is a bamboo rake used for raking up dead leaves, which was a practical article in olden times. Now, however, the rakes are bought chiefly by the superstitious, who connect the word for "cock" with the Japanese word meaning "catch" or "gain," and hence buy them just as foreigners buy horseshoes, for good luck, hoping to make great gains in the coming year.

This festival dates from the Kyoho era (1716-35). As it was celebrated so near Tokyo—only three leagues distant—many visitors went out in the old days, and on the way, as the paths were narrow, the knights often played tricks on the merchants, when coming and going, especially at night. The latter, being indignant, established a branch shrine in Asakusa, Kyoseki street, and this soon superseded the former in popularity with the merchant class while the samurai descendants continued to go to Hanamata village as before. Recently this has been quite neglected and now the rakes are sold chiefly at Asakusa, and even there only as good luck symbols or for decorations. The original form was the rake combined with heads of rice and a mask called "Okame." This mask was supposed to represent a plump, cheerful-faced goddess named Ame-no-uzume-no-mikoto. These symbols of reproduction have led some to describe this festival as a veneration of the phallic worship which may be found all over the world in different forms.

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The festival called Tori-no-ichi, which occurs in November, marks the beginning of this season of nervous flurry and worry. This is the festival connected with the Ohtori (or Eagle-god) shrine in Asakusa, Tokyo. The main shrine is 7½ miles from Tokyo, in Hanamata, Katsushika county, and this festival usually occurs on the day of the month devoted to the cock, according to the old calendar. The gods worshiped are said to be the mythical Amanohiwashi-no-mikoto and Yamato-takeru-no-mikoto, but as no such name as the former is found in authentic records, it must be an invention.

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Such symbols are still sometimes placed on sale but a more popular combination is the bamboo rake and a treasure ship containing seven gods of fortune with one goddess. A case holding gold is added —the so-called *sen ryo* (1000 *rian*) *bako*. By purchasing this, superstitious people hope to obtain good luck the coming year. Fancy prices are charged for the rakes—sometimes twice the actual cost, and for the treasure boats, too. For some especially large boats, say ten feet long, with rakes and decorations covering four square feet, prices from 30 *yen* up are charged. While bargaining for these boats, both seller and purchaser become apparently much excited, and act as if quarreling, but when the bargain is struck they clap their hands in token of congratulation.

In the shrine precincts, they sell also various talismanic papers to be attached to the rakes, and as it is thought desirable to obtain the first one if possible, people start at dawn in order to get ahead of others. Just behind this shrine the Yoshiwara prostitution quarters are located. Usually the gates are kept strictly closed, but on this particular festival night, the gates are opened wide and a large crowd of people is attracted. The Ohtori shrines in Sugamo and Yotsuya are also popular resorts.

About the end of November comes the enlistment of recruits in the army and the return home of those having served their term. The relatives and friends of the newly enlisted men crowd the districts where the garrisons are located, coming to congratulate them and wish them well, while those who have come to welcome the disbanded soldiers are also numerous. This is one of the annual events which give brilliance to the closing days of the year. These young and good-looking men well-dressed in smart uniforms add to the gayety of the city, but in recent years they are not so conspicuous, being carefully guarded lest they be exploited by sharpers.

The 22nd of December is the winter solstice. According to the Chinese lunar calendar, the year is divided into twenty four divisions, of which the winter solstice is one. At this time the days are the shortest and the nights the longest of the year. The people celebrate by making rice dumplings. In olden times the day was devoted especially to the entertainment of servants and maids. It is customary for public bath-houses to put slices of citron in the bath on this date, as there is a popular belief in the efficacy of citron to ward off miasmatic diseases. Children enjoy playing with the fragrant citron.

At the end of the year much house cleaning is done, especially in removing dust and soot from kitchens and wherever it may collect. This is also considered the preparation for a happy spring time. For this cleaning, the chief magician or diviner was asked to set a fixed date which could be regularly observed in the Imperial palace. During the Tokugawa Shogunate, this lucky day was the 20th of December. Afterwards this was changed to the 13th because Iyemitsu died on the 20th. In mercantile houses it was customary for all the employees and attendants to take part in this cleaning, and at the end of their arduous work, to receive a present and be feasted on buckwheat noodles. A bamboo rod was used to clean the soot from the chimneys, and hence many mongers went about selling these sticks with a bunch of green leaves on the end of each. While this

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cleaning is not now so universal at the end of the year, it is still customary to welcome the spring with wholesale renovating. The poet Sudo d[illegible] the old-recalled day thus:

Sunshine ya nonami oikoma
Tsuyu monashi!
Oh what a song, on the great
house cleaning day!
When all the rats are driven
into the bowwow's basket!

These bowwow! baskets are plaits artificially shaped into balls, cubes, etc., for decorative embellishments in a Japanese garden. These form a natural refuge for rats driven by the housewife's broom from their haunts within doors.

After this winter cleaning is finished, the next great piece of work in preparation for the New Year is the steaming and pounding of rice for mochi, or thick, glutinous rice cakes. Sometimes small red beans are mixed into the mass, or green mugwort leaves.

The custom of making mochi at the New Year season is a very old one, dating from the age of the Emperor Kōkon in the seventh century. These cakes correspond to Western Christmas cakes, only they are not sweet, and are eaten every morning for three days at the opening of the year. Without mochi, Japanese feel they cannot properly celebrate the New Year.

This pounding of the rice after it has been steamed is called mochitsuki and is a serious business, in which the whole family are wont to engage unless they are able to employ expert assistants. After the mochi is thoroughly pounded it is put into a dough and shaped into squares 1½ ft. in size or into round thick flat cakes of varying size. Mochitsuki is a term used in connection with this. It means "mochi flowers" and is used of willow branches devoid of their leaves stuck full of gayly colored balls of mochi. These are made to please the children, and look like flowers blooming in winter. The term mochitsuki refers to the cards pasted on the gate-posts of rich men's houses by beggars who have been well feasted on mochi at this season of good cheer. When these mendicants hear the sound of mochi pounding they go in and offer congratulations to those at work, hoping to receive a share. When successful, they apprise others of the fact. The rice cakes when prepared are spread on mats to dry in the sun for a certain time. All who see this sight have a sense of good cheer and approaching spring.

Christmas, which occurs just at this busy season of preparation, is now being observed quite generally among middle-class people up, since Christianity was introduced into Japan many years ago, and the pleasant custom of exchanging presents is quite popular among Japanese, especially in the large cities. On the Ginza in Tokyo the windows are full of decorations and the streets are full of the Christmas atmosphere, about the 24th and 25th of December.

On the 15th or 16th of the month a fair called Tōshi-wo-ichi is held at which decorations for the New Year and articles in use at that season are on sale. Hachiman, Fukagawa ward, Tokyo, begins first, Asakusa Kwannon follows on the 17th and 18th, and Kanda Myojin on the 20th. The Atago shrine, Shiba, celebrates on the 24th and 25th, and the Tenjin shrine in various localities on the 25th, while the Ta-ko shrine of Yaguchori, Kyobashi ward, on the 28th, is the latest.

Usually these fairs are held in the ancient temple or shrine grounds and the dealers draw lots for locations.

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Susuhaki ya nezumi oikomu
Tsuge-no-uchi!
Oh what a scene, on the great
house-cleaning day!
When all the rats are driven
into the boxwood bushes!

These boxwood bushes are plants artificially shaped into balls, cubes, etc., for decorative embellishments in a Japanese garden. These form a natural refuge for rats driven by the housewife's broom from their haunts within doors.

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Usually these fairs are held in the nearest temple or shrine grounds and the dealers draw lots for locations.

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They build temporary booths where they sell rice-straw decorations, pine and bamboo *kado-matsu*, or gate trees, ferns, *yuzuriha* (macropodum) lobsters for symbols, dried chestnuts to place on the "mirror *mochi*," *kayanomi*, *daidai* (bitter oranges), battledores and shuttle-cocks, toy *sugoroku* (or backgammon dice) for children, and especially foods for the New Year. The city hoodlums are all in evidence here and cause such clamor and excitement as is quite indescribable.

The famous festival of Asakusa Kwannon originated about 1659 or 1664. That of the Atago Shrine, Shiba, Dec. 24th, was popularly called *dorobo-ichi* or "thieving fair" in olden times, as the stewards and servants in attendance on the feudal lords who had their residences in this section, often took advantage of their masters' position and hectored and even robbed the defenceless vendors at this fair, who found it advisable to leave the grounds before dusk.

The temple grounds at Asakusa were under the control of the Imperial prince abbot of Kan-eiji, Uyeno, and hence such outrages were not permitted there. This explains why the Asakusa fair was so popular and is even to the present day.

We may understand the feelings of those who made purchases for the New Year and bought toys for their children, if we recall the atmosphere of Christmas Eve in Western lands. As the poet Ryoto puts it:

"Kamo ichiwa obi-ni hasamuya
Toshi-no-ichi."

"The wild duck hanging from his girdle
Shows where he spent the New Year's eve."

We can picture the proud father returning home with all his various purchases and last of all buying and suspending from his belt a fowl for the morrow's stew, just as a Westerner carries home his Christmas turkey when it is too late for suburban delivery.

So the New Year draws on and with it come mingled emotions of joy and sorrow, thoughts of the swift passing of time, recollections of the past. All these feelings are common to both East and West. But in Japan the close of the year is the great time for the settling up of accounts. Now there is anxious thought on the part of the poor as to how the money is to be found to pay their bills, while merchants eagerly send their messenger boys out to the houses of customers, knowing that it is "now or never," in a sense, as money is not collected after the New Year dawns. Those hard pressed for ready cash sometimes feign absence or persecute their friends and relatives for a loan. There are many sad housewives and children in tears because no new holiday dresses are forthcoming. So the tragic and the comic come close together on this eventful evening. The poet Sampon speaks of how every year the same old greetings are exchanged:

"Kono kuremo mata kurikaeshi
Onaji koto,"

and everyone will agree with the observation of the poet Yaha:

"Toshi-no kure
Tagai ni kosuki
Zenizukai."

Oh! how clever we all are
at spending money
On New Year's Eve!

There are various expressions used to indicate the New Year's customs, as *toshi-mamoru*, "watch night," *toshi-komori*, "seclusion," the former referring to watching the old year out, the latter

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They build temporary booths where they sell flowers, decorations, pine and bamboo (*kadomatsu*), or gaily trees, *Nanten* (heavenly bamboo) berries (an auspicious symbol), dried cuttlefish to place on the "mirror stand," *kagamimochi*, white (mirror oranges), *ai* (indigo) and shibutte (astringent persimmon) (or *kaki*) for cutting iron, and especially toys for the New Year. The city boulevards are all in evidence here and cause such clamor and excitement as is quite indescribable.

The famous festival of Asakusa Kwannon originated about 1629 or 1630. That of the Myōjō Shrine, Shiba, Tokyo, also was popularly called *Ame-ichi* or "throwing fair" in olden times, as the shopkeepers and servants in attendance on the feudal lords who had their residences in this section, often took advantage of their masters' position and beckoned and even robbed the defenseless vendors at this fair, who found it advisable to leave the ground before dusk.

The temple grounds at Asakusa were the control of the Imperial prince abbot of Kan-ei-ji Ueno and hence such [illegible] were protected there. This explains why the Asakusa fair was so popular and is even to the present day.

[illegible] used in this festival at those with more prudence for the New Year and [illegible] if we [illegible] in Tokyo [illegible] Kyoto [illegible]

"[illegible]"

"The [illegible]"

"[illegible]"

We can picture to [illegible]

[illegible] and everyone will agree with the customs of the past Year:

"[illegible]"

[illegible]

[illegible]

[illegible]

to shutting oneself up in temple or shrine until New Year's morning, when with purified heart one worships at the altar of place to begin the new year aright. The writer, as well as many others in Tokyo, practiced this custom this very year. In Kyoto, they perform a similar ceremony at Ōtori shrine. Kiyomizu temple, and Ōtokuyama [illegible], at this season.

Apropos, "resuming the virtuous," a subscriber sends us the following notes to the custom of collecting the cards received from temples and shrines as evidences of having paid worship to the Buddhist temple of which the family are adherents.

To "do" towns, or "forgetting the past," refers to a plotting of friends to "drive all care away," or in other words to help each other for get the sorrows of the past year. Such a feast may be held at other times in the year also.

As the hour of midnight approaches, all the Buddhist temples sound their temple bells 108 times to welcome the incoming year. This reason why the number 108 is used is this: Man is supposed to possess 108 unholy desires or lusts, and upon these he prays to be delivered. Tokyo citizens who are watchful of the old year out, especially the more than close, eagerly listen for these bells.

THE UNINTELLIGIBLE STREAM

(Ryōgen Sanjūnin—14th Century)

The rubbish-an river takes its rise
And flows beneath the hills;
Like this my love; and I indeed am sad
Because I may not tell my love.

—Tr. by Prof. Yoshio Ōkura, "Poem no."

to shutting oneself up in temple or shrine until New Year's morning, when with purified heart one worships at the sacred place to begin the new year aright. The writer, as well as many others in Tokyo, practiced this custom this very year. In Kyoto, they perform the usual ceremony at Gion shrine, Kyomizu temple, and Otokoyama Hachiman, at this season.

Fudaosame, "returning the talisman," is another expression used at this time and refers to the custom of collecting the cards received from temples and shrines as charms during the year and preserving them in the Buddhist temple of which the family are adherents.

Toshiwasure, or "forgetting the past," refers to a gathering of friends to "drive dull care away," or in other words to help each other forget the sorrows of the past year. Such a feast may be held at other times in the year also.

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THE UNDERGROUND STREAM

(Shogun Sanetomo—12th Century)

The subterranean river takes its rise
And flows beneath the hills;
Like this my love; and I indeed am sad
Because I may not tell my love.

—*Tr. by Mme. Yukio Ozaki in "Freeman."*

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THE HARMONIZATION OF SIBERIA

By AIZO KIKUCHI

A Christian Commissioner Recently Returned from the Continent

IN lieu of the fuller study of conditions in Siberia which I hope to publish later, these condensed suggestions are here presented for what they may possess of value as incentives to thought.

It is well known to all the world that Russia has been for a long time in the throes of a terrible Revolution caused by the bitter conflict raging between communists and anti-communists for political supremacy. The worst of this conflict seems to be past now, and the tendency is manifestly toward a saner mood and the gradual evolution of a democratic state along moderate lines. But however near together the two factions may come in theory, in practice it will be exceedingly difficult for them to forget the deadly rivalry of recent years and co-operate in any reasonable scheme for the harmonization of the State.

This being the case, and Siberia especially having been the chief battlefield, it seems to me it would be far better for all interested in that region in any way to realize the hopelessness of ever securing a flasting settlement by strife, and to agree upon some more practical method of harmonizing the discordant elements.

To facilitate the return to stable conditions, I would suggest that preliminary action be taken as follows:

1. Let the Powers recognize two governments, one at Moscow and one at Vladivostok.

2. Let the Chita government be recognized as a local, prefectural government, subordinate to that at Moscow.

Now the first suggestion may seem impractical at first glance but it is in reality not so, for since a monarchical government can without difficulty maintain friendly relations with a republic, why not likewise with a communistic state? More especially since we know the extreme brand of communism cannot exist long in any part of the world, we need not fear that communism will become a permanent menace.

If the people of the Maritime province, for example, prefer the domination of the White party, let them have their will, while those who prefer the Reds may live elsewhere. Since it is not a case of political *akameshi—i.e.*, red beans mixed with white rice—why try to combine the two governmental polities in one locality?

Then, as to the second point, since the Chita government is in fact a state subordinate to the Moscow authorities, why not recognize it as such, and so simplify matters?

Can any reader improve on these suggestions?

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Can any reader improve on these suggestions?

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REVIEW OF THE YEAR 1921

The old year now ebbing it and has been marked by two events of the ching import in Japan's relations and her international status. The one has been the serious illness of His Majesty the Emperor, which has prevented him from taking part in the affairs of State. The consequent anxiety and sorrow felt by all those connected with high duties in the Government have been greatly increased; while on the side of the people, unaccustomed to mind an political affairs, yet not much interested in the duties of citizenship, this national misfortune has served to confirm with a widespread sentiment of loyalty to the throne by the other people of the world to their worthy English boys we have been favored with personal glimpses and anxiety. Again this sudden illness and the trip abroad of His Imperial Highness the Crown Prince, his heavy responsibility, the natural confidence with which he assumed his duties in new situations, and his popularity with all classes of men, stood out in bright contrast. His journey and his conference and subsequent proclamation of Regency, on November 25th, will always be to the Japanese people the great event of the year.

The other leading event was the calling of the Washington Conference at which Japan was represented [illegible] The conference was a costly one; it [illegible] resulting chiefly in the [illegible] December [illegible] the nation is asking for word to a budget Now Year.

The ending of the [illegible] which regularly occurs in January [illegible] and March gives a political [illegible] to the opening of the year. The session of 1921, which was [illegible]

the history of the Japanese parliament in all it had a few similar measures Mr. [illegible] Cabinet was supported by [illegible] with [illegible] out of a [illegible] The [illegible] of the opposition. Nevertheless, the [illegible] measures which had been finally voted in the [illegible] session of [illegible] were many more in number than [illegible] the [illegible] indicate by [illegible] Japan, for it was [illegible] by discussed questions [illegible] Among the measures which the Government had to [illegible] was a revision of the Election Law, which [illegible] the number of voters by [illegible] the payment of taxes from ¥10 to ¥3. It was also proposed by the Government to [illegible] the number of members of the House of Representatives from 464 to 500, but this was [illegible] by the House of Peers. Another measure which was [illegible] by the Government was the new income tax law which [illegible] a sliding scale took [illegible] taxation from the poorer portions of the middle class and put it on the rich. [illegible] Likewise increased the [illegible] and [illegible] of persons in [illegible] service, including the large body of teachers in primary schools throughout the country. The reason for these [illegible] was in recognition of the [illegible] in the cost of living and to [illegible] it was also used to [illegible] a large addition to the appropriations for railroad [illegible]. Under this item it was shown, had to be included both [illegible] and [illegible] and upon [illegible] to increase the [illegible] for construction [illegible] in the navy. The [illegible] at Kiodaiwa in 1920 and the [illegible] price [illegible] caused [illegible] by had their [illegible] in making it seem that the increase of [illegible] budget from ¥1,200,000,000 to ¥1,850,000,000, including

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REVIEW OF THE YEAR 1921

From America-Japan

The old year now approaching its end has been marked by two events of far-reaching import in Japan's national affairs and her international relations. The one has been the serious illness of His Majesty the Emperor, which has prevented him from taking part in the affairs of State. The consequent burden and anxiety resting on those entrusted with high offices in the Government have been greatly increased; while on the side of the people, unaccustomed to modern politics and as yet not much interested in or trustful of them, this most regrettable circumstance has seemed to conspire with a widespread misunderstanding of Japan by the other peoples of the world so that her usually bright heavens have been darkened with present gloom and future anxiety. Against this somber background the trip abroad of His Imperial Highness the Crown Prince, his hearty welcome everywhere, the natural ease and ability with which he showed himself at home in new situations, and his popularity with all classes of men, stood out in bright contrast. His journey and home-coming, and subsequent proclamation as Prince Regent, on November 25th, will always be to the Japanese people the great event of the year.

The other leading event was, of course, the calling of the Washington Conference, at which Japan of all countries is the one most vitally interested. Over this, too, there was a cloudy sky; but it is gradually clearing up, and the month of December sees the nation looking forward to a bright New Year.

The sitting of the Imperial Diet which regularly occurs in January, February and March, gives a political complexion to the opening of the year. The session of 1921, which was the forty-fourth in the history of the Japanese parliament resulted in but a few definite measures Mr. Hara's Cabinet was supported by the Seiyukai party with 280 votes out of a total 381. This rendered effective opposition impossible. Nevertheless, the demand for universal suffrage which had been loudly voiced in the election campaigns of the previous year, again made itself heard immediately before the Diet convened and was, so far as indicated by political agitation, the most widely discussed question before the country. As a movement for universal suffrage it was a failure; but the Government justified the rejection of the proposed measure by the fact that a recent law lowering the income tax requirement for the suffrage to three yen per annum was just being put into effect, and would go far towards meeting the popular demand. Another palliative was the new income tax law which by introducing a sliding scale took the burden of taxation from the poorer portion of the middle class and put it on the rich. A new law likewise increased the salaries and pensions of persons in government service including the large body of teachers in primary schools throughout the country. The reason for these measures which recognized the serious increase in the cost of living and to some extent relieved it, was also used to justify a large addition to the appropriations for national defense. Under this item, it was shown, had to be included both increased pay for officers and men and increased cost of materials for construction, principally in the navy. The massacre at Nicolaievsk in 1920 and the anti-Japanese agitation abroad undoubtedly had their effect in making it seem that the increase of the budget from ¥1,200,000,000 to ¥1,500,000,000, including

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¥761,781,780 for defense, was reasonable. The Diet also passed a law to protect lessees of houses and lands from extortionate landlords; but thus far no noticeable result has followed. In the case of the increased salaries and pensions, the practical application of the law has been to give from 80 to 90% of the village taxes to the village school-teachers leaving too little for necessary public works, and consequently at the close of the year a clamor for help from the Treasury of the Imperial Government is rising from all over the country.

Two picturesque incidents in the Diet attracted wide attention. Early in the session, the Hon. Saburo Shimada, formerly President of the Lower House and probably its most eloquent member, resigned from the Kenseikai, the chief opposition party, because of evidence that the head of the party, Viscount Kato, had accepted from a steamship magnate a contribution to party funds of ¥50,000 which was earmarked "not to be used in encouraging universal suffrage," of which Mr. Shimada is an enthusiastic advocate. From the same opposition party, His Excellency, Mr. Yukio Ozaki, who at different times had been Minister of Education and Minister of Justice, was expelled because of his eloquent pleading for disarmament. The Kenseikai had given its pledge to support the eight-eight naval scheme, and after vain efforts to persuade Mr. Ozaki to resign was forced to take stronger measures and expel him. He then began throughout Japan his campaign for disarmament. That was in February, before Mr. Harding was inaugurated and even before Mr. Hughes had accepted the position of American Secretary of State. Mr. Ozaki proceeded to arrange disarmament meetings throughout the country, and for the following five months was constantly addressing large gatherings. Everywhere, all classes of people from University students to laboring men listened to his impassioned protests against the national waste involved in the purchase of fighting machinery. To obtain tangible results from his campaign Mr. Ozaki sent out a post card plebiscite to his audiences, and got 31,519 replies, of which 29,255 *i.e.* about 93 per cent. were in favor of his views.

With Japan's foreign relations this summary must deal briefly. The aftermath of the Californian initiative was a series of legislative enactments or attempts at such action in the western states of America and in British Dominions, all aimed against Japanese. The foreign press comment on these was highly provocative and the daily papers in Japan naturally responded to the attack. With the announcement of the policy of President Harding's administration, and especially after the calling of the Washington Conference for the limitation of naval armaments and the consideration of Pacific questions, all this unfortunate agitation died down and has been followed by a national attitude of expectancy, sometimes of anxiety, but on the whole of hope. As there had been at all times an active and influential sympathy with the people of the western United States in the difficult problems arising from Japanese immigration, and a sincere desire to prevent an aggravation of those difficulties, so also as towards China the Japanese people manifested in many ways a growing sympathy coupled with the wish to remove all existing causes of misunderstanding. Peking's repeated refusals to enter into negotiations with Japan were disappointing, and now seem to have been unreasonable. For if the Washington Conference has thus far brought to light anything that may be said to be a fact, it is that in its meetings Japan has shown towards China's demands a willingness to comply which is remarkable in view of the size of Japan's investments and vested interests in the Chinese provinces in question.

The course of business and finance during the year is set forth in Governor Inouye's Osaka address, which we produce in another column. On the side of industry the business depression with which the year began seemed to promise much unemployment through the loss of foreign markets to which American and European products had rapidly returned. Yet in spite of depression on the one hand and high prices on the other, the laboring man has enjoyed good wages, and unemployment can scarcely be said

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to have existed. Indeed, on the contrary, in the larger cities it has been almost impossible to secure manual labor for irregular job work, and also to do domestic servant duty it has become almost as difficult as it is in the United States.

The movements towards organized labor made some progress during the year, chiefly in educational ways and in improving labor organizations. The delegations sent abroad to labor congress early in the year and the May Day parades and demonstrations, which under police supervision passed off quietly, to the increase of intelligent class consciousness which was primarily the object aimed at by the writer of the labor leaders. The month of July witnessed large strikes and workmen's demonstrations in the great industrial district of Osaka and Kobe. Two or three were so threatening that troops were called out to keep order. But comparatively little damage was done to the factories which were principally concerned. The strikers lacked funds and the dock coolies were not ready to keep the work going, and the strikers themselves, though the largest that the country has yet seen, ended in the usual compromises, the character of which certainly testifies to an absence of the severe class bitterness against employers which is characteristic of other lands. This is probably due to the fact that Japan has no foreign labor. As in the financial troubles of 1920 the adjustments were easier because of the absence of controlling foreign interests, so in the labor troubles race homogeneity makes settlements easier and heart-burnings less violent.

Worth mention is the fact that a large number of the dockyard men said they struck because their friend Mr. Kojiro Matsukata was in Europe and they feared the other directors would treat them unjustly. Mr. Matsukata, the second son of Marquis Matsukata of the Genro, and a Yale graduate, has always shown in his administration of the Kawasaki Dock Company the sincerest interest in the condition of his men. In addition to night schools, which give to the men taking the courses certificates entitling them to increased wages, he last year distributed a million yen which but for him would have been carried to the company's reserves.

Generally speaking the strikers won only slight increase in wages because of the depression, but gained considerable ground in bringing capital to realize that it must sooner or later give labor what is considered to be due it in countries that are more industrially advanced. The year closes with a big Japanese labor meeting protesting against dismissment with no consequent loss of work for the men. During the year, organized labor voted not to endorse the movement for universal suffrage. This is one of many indications which go to show that the professional politician in Japan is distrusted by the people at large.

Attention to organized sociality was attracted by police raids on two meetings held at the Y.M.C.A. Hall in Tokyo and a third at which impassioned addresses were delivered by advanced women.

In period of distress concentration and expansion have been the lads of the year. Only Swedish whaling lost much of the sociality enthusiasm which it had in 1920 and became sex-mad. The monthly magazines and to some extent the daily papers for the past two years have been filled with a rehash of the most advanced thinking of Europe. Communism on the influential Tokyo daily, the *Jiji Shimpo*, in a December editorial points out the urgent necessity of paying some check upon the prevailing misconceptions policy or publishing-houses which, in apparently responsible publications, cater to the taste of a morbid reading public. All of these new and dangerous thoughts have given the authorities cause for much concern. On the surface of things the movie films which the country over are seen by the large part of the youth, have been more carefully censored, especially to eliminate "kissing" scenes which, on age every instead of traditional morality in the Orient. But on the other hand allow sex matters such as birth control, protection of maternity, mutual selection of choice in marriage, and discussions of related physiological subjects,

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In periodical literature emancipation and expressionism have been the fads of the year. Only feverish writing lost much of the socialistic character which it had in 1920 and became sex-mad. The monthly magazines and to some extent the daily papers for the past two years have been filled with a rehash of the most advanced thinking of Europe. Commenting on this the influential Tokyo daily, the *Jiji Shimpo*, in a December editorial points out the urgent necessity of putting some check upon the prevailing unscrupulous policy of publishing-houses which, in apparently reputable publications, cater to the taste of a morbid reading public. All of these new and dangerous thoughts have given the authorities cause for much concern. On the surface of things the movie films, which the country over are seen by the larger part of the youth, have been more carefully censured, especially to eliminate "kissing" scenes which outrage every instinct of traditional morality in the Orient. But on the other hand alien ideas on sex matters, such as birth control, protection of maternity, mutual freedom of choice in marriage, and discussions of related physiological subjects,

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have pushed their way even into magazines for girls and boys. Three independent translations of Mrs. Ellen Key's "Love and Marriage" appeared within the year.

On the side of more sober thought, the spring season witnessed the return of German publications in large numbers to the stores handling European books. This was only natural considering the large number of Japanese scholars whose schooling has made German the language of their scientific or professional work. From the Japanese side has come a revival of tales of Bushido (Japanese chivalry) without which the daily paper apparently cannot keep its family subscribers. There has also been a very desirable interest in sincerity of life, and of novels the two best-sellers have been stories of this kind. One is by Mr. Toyohiko Kagawa, who calls himself a Christian socialist. His *Shisen wo Koeté* (Beyond the Death-Line) is the story of his own experiences as a rescue worker in the slums of Kobe and Osaka. It is now in its two-hundredth edition. The other novel, *Shukke to sono Deshi* (A Buddhist Monk and his Disciple) by another young author, Mr. Hyakuzo Kurata, has been dramatized and is running in the Imperial Theatre as the most fascinating play of the year. It, too, is an attempt to socialize religion. Confession of sin and the uncovered frailty of human nature on the part of the disciple, is met by the old monk with free forgiveness and a like confession. The play fills the theatre night after night and often sobs break the silence. The story is described as Buddhist in form and Christian in spirit.

The religious life of the year has been marked by political activities on the part of Buddhist societies, chiefly in support of universal suffrage and disarmament. An interesting incident of a different kind was the sending of the Right Reverend Sekizen Arai, the head of the Zen sect, to encourage its followers in the United States. Zen doctrine, on account of its philosophical character, has in recent years attracted more or less attention in both America and Europe, and is said to have many adherents even outside of Japanese communities in foreign lands. The participation of religious bodies in active politics has always been uniformly discouraged, if not forbidden, by the Imperial Government, without respect to the character of the religion. It was on this ground that the new religion called Omotokyo, a strange mixture of communism and imperialism; was suddenly repressed at the beginning of the year. In radical reviews of the year the protestant Christian community has been charged with having become tainted with capitalism. This, however, is undoubtedly a misunderstanding of a strong movement towards self-support in many individual churches, due to a desire for national independence in all things. The Methodists of Japan in 1920 raised ¥618,000, mostly in small gifts, for evangelistic work which has been carried out this year. The resignation of Bishop Cecil of the diocese of South Tokyo was the occasion of the churches affiliated with the missions of the Church of England as well as those connected with the Episcopal Church of America organizing a movement to raise a suitable fund to endow a Japanese bishopric. Of the great work of the Roman Catholic church no satisfactory statistics are available, but there are evidences of strong growth which has received encouragement from the cordial reception of the Crown Prince at the Vatican, to which court the appointment of an ambassador is said to be under consideration. As a body the Christian communities throughout the country have given active support to the movement for disarmament.

In the field of social endeavor there have for many years been such great societies as the Red Cross, presided over by Her Majesty the Empress, and the Ladies' Patriotic League and Women's Volunteer Nursing Association with Imperial princesses as patrons or chief officers.

While these have maintained their usual activities, a new growth has been seen in the astonishingly large number of women's clubs of various sorts. During the year the voice of these has been heard upon nearly every important question. Women's rights, domestic and political, have been championed persistently but

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with, on the whole, that modest dignity which is characteristic of Japanese womanhood. On the other hand a new feature in Japanese life is the increasing number of young women employed in office work. Here competition with men and the daily struggle for transportation on the overcrowded street cars are rapidly developing an independence and self-assertion in public that is a new thing in Japan. For these young women the Y.W.C.A. is a helpful work, not only directly but also through the influence which it exerts on other organizations of women. The incident of the year so far as women's clubs are concerned was the preparing of a petition for disarmament signed by representatives of 500,000 Japanese women, which was presented to the *Washington Conference* by Mrs. Kajiko Yajima, a new woman over eighty years old.

Amongst young men the devel opment of **modern** sport is, we feel, highly significant. Not only have Japanese competed successfully abroad in both tennis and golf, but also baseball has been a popular as ever and the games played with visiting teams from America have attracted large crowds. The effect of such international intercourse is excellent. But the true measure of the growth of sports in Japan was seen most clearly in the regatta held on the Sumida (Tokyo) for two days in October. The crews of nine Japanese universities and colleges competed in eight-oared pal er shells with sliding seats, the final race being rowed before His Imperial Highness the Crown Prince.

In the world of fine arts during 1921, marked features were the dispatch of Mr. Hisaku Wada by the Government to the International Art Congress at Brussels in June, followed by Dr. Seiichi Taki who attended a similar conference at Paris. The Royal Institute of Oil Painters conferred honorary membership on Viscount Kiyoura. Mr. Kojiro Matsukata's collection of masterpieces of European art was another noticeable event. In addition to these official activities or honors, there was individual and private activity displayed by such famous artists as Mr. Katsumi Miyake, the distinguished water-colorist and others, who went to Europe at their own expense and produced many attractive works on their return. The art season was as popular as before. The Government Art Exhibition at Ueno Park, Tokyo, was overcrowded, paintings of the Japanese school predominating.

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BOOK NOTES

"What Japan Wants." By Yoshi S. Kuno. New York: Thomas Y. Crowell Company; price, $1 net.

Professor Kuno writes as an interpreter of Japan to America, on questions of immigration, international relations and internal affairs. He proves himself able and willing to see the case of the Western nations, and with avoidance of extremism asks us to look at the other side of the shield.

Professor Kuno believes that "people well informed regarding the conditions of both nations (Japan and the United States) are inclined to believe that a war between two such countries is next to impossible." The source of irritation in the Japanese resident in California should be smoothed away, he considers, not by State laws which, in his opinion, are bound to be ineffective, but by Federal legislation permitting the naturalization of Japanese already within the United States, only on condition, however, that Japan also revise her laws regarding naturalization and expatriation.

In the Pacific, "the people of Japan, with the exception of a few militarists, are united in wanting all nations to remove all fortifications from their insular possessions, so that this ocean may become in reality a peaceful sea." The problem of Yap could be solved to the satisfaction of Japan by ceding the cable line which runs to the Philippines to the United States and allowing the mandate of the island to remain with Japan, in accordancewith the terms of the peace treaty.

As for the Philippines themselves, "what Japan wants is that, in the course of time, the Philippines may be granted independence, either complete or under the protectorate of the United States, and that Japan may be allowed to enjoy unhampered trade with them."

A great deal has been written of late in behalf of Korea against the rule of Japan. The case for Japanese control is put by Professor Kuno in the following terms: "Korea has never, for any length of time, been able to stand alone, but has been either a dependency of Japan or of China. Moreover, because of her geographical situation, Japan cannot grant Korea independent self-government because, as can readily be seen by the map, Korea is strategically of much greater importance to Japan than is Cuba to the United States."

The need of territorial expansion on account of overpopulation is not considered pressing, since Japan is rapidly changing from an agricultural to an industrial nation. But Siberia is regarded by Japan as a natural field for colonization, and the suggestion is made that Siberia be acknowledged an Oriental country.

An able lawyer has said that he works up his opponent's case as carefully as his own, in order to meet it. What the Japanese are thinking on questions affecting the United States is important to all Americans interested in foreign affairs.

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BOOK NOTES

"What Japan Wants." By Yoshi S. Kuno. New York: Thomas Y. Crowell Company; price, $1 net.

Professor Kuno writes as an interpreter of Japan to America, on questions of immigration, international relations and internal affairs. He proves himself able and willing to see the case of the Western nations, and with avoidance of extremism asks us to look at the other side of the shield.

Professor Kuno believes that "people well informed regarding the conditions of both nations (Japan and the United States) are inclined to believe that a war between two such countries is next to impossible." The source of irritation in the Japanese resident in California should be smoothed away, he considers, not by State laws which, in his opinion, are bound to be ineffective, but by Federal legislation permitting the naturalization of Japanese already within the United States, only on condition, however, that Japan also revise her laws regarding naturalization and expatriation.

In the Pacific, "the people of Japan, with the exception of a few militarists, are united in wanting all nations to remove all fortifications from their insular possessions, so that this ocean may become in reality a peaceful sea." The problem of Yap could be solved to the satisfaction of Japan by ceding the cable line which runs to the Philippines to the United States and allowing the mandate of the island to remain with Japan, in accordance with the terms of the peace treaty.

As for the Philippines themselves, "what Japan wants is that, in the course of time, the Philippines may be granted independence, either complete or under the protectorate of the United States, and that Japan may be allowed to enjoy unhampered trade with them."

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"What Japan Thinks." By K. Kawakami. New York: The Macmillan Company; price, $2.

Of the large number of books that the present acute interest in the political intentions and conditions in Japan has brought forth in this country, almost all have been written by and for Occidentals. The "first-hand observation" of their writers is at best the observation of an outsider.

A collection of articles on "What Japan Thinks," edited by K. K. Kawakami, is of particular interest because it was not written to explain Japan to the West, but expresses opinions current in Japan itself. It is avowedly a symposium, and includes attitudes ranging from a defense of autocracy to an appeal for alliance with Bolshevik Russia.

The Monroe Doctrine, the League of Nations, racial equality, militarism, "illusions of the white race," are among the problems presented from the Japanese point of view—or rather from several diverse Japanese points of view.

The articles, with two exceptions, are taken from newspapers, magazines and books published in Japan or China, addressed primarily to the Japanese themselves. It is in accordance with the very scheme of the book that they show no unity of thought any more than editorials reprinted from the New York Times, the New Republic and the New York Call would agree. But they show the American reader what the Japanese are talking about when they do not expect to be overheard.—"Review."

In public life as in the professions, the men most to be pitied are those second-raters, whose inborn talents would have made them first-raters if they could have mustered a little more courage, a little sterner devotion to principle, a sense of duty a little higher, if they could have lost their heads at the right time and refused "to play it safe," if, in short, they could have brought themselves to pay the price that the truest success demands even of genius itself.—The Saturday Evening Post.

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FROM THE JAPANESE PRESS

Historic Relics in Kyushu

Down on the island of Kyushu, along the shores of Hakozaki Bay, within what is now the city of Fukuoka, there has recently been discovered and preserved what is believed to be the last vestige of the great battle which took place in 1281 between Kublai Khan's Mongol forces and the Japanese. This battle constituted the culmination of the only serious attempt which has ever been made by an alien ruler to subjugate the island Empire of Japan and annex it to what many authorities consider the largest area ever controlled by a single monarch in the history of the world.

A part of the Khan Wall, as it is known in Kyushu, has been found to underlie a large part of the buildings of the Seinan Gakuin, a mission school which is maintained by the Southern Baptist Convention in Fukuoka. A portion of this old fortification has been preserved under the direction of Mr. George W. Bouldin, acting president of the school, and it is planned that a monument be erected on the site to commemorate the significance of this historic defense work.

The records of the earliest events in Japan are for the great part legendary but it is considered well established that in the second century the Empress Jingo ordered an expedition to invade Korea which was entirely successful. For the next ten centuries the Japanese are believed to have been entirely taken up with internal affairs and to have entered upon no foreign conquests. But during the latter part of this period there had been forming on the Asiatic Continent one of the world's largest empires which finally came under the domination of a man with a remarkable genius for leadership and an insatiable lust for power, Genghis Khan. His entire life was given to extending his domains and at the time of his death his word was law not only throughout the whole of Mongolia but through all the central zone of Asia, from the Persian Gulf to the Pacific.

This vast Asiatic domain was then passed on to his grandson, Kublai Khan, who in time displayed even greater ability as an empire builder and a leader of men than Genghis. Under his direction a campaign was begun in the extreme north part of China, which at that time was under the Sung dynasty. He and his men swept in from the north and in 1264 he is believed to have founded the city of Peking as his capital. For the following 15 years he was engaged in a steady advance to the southward and at the end of this time he had taken the city of Canton and had brought the whole of the Chinese Empire under his direct domination. The forces he commanded are often referred to as a "rabble," but according to most modern writers they are believed to have been highly trained, although they were composed of almost every nationality in Asia, and to have possessed what at that time were the most modern implements of war. The present day Chinese troops are rated as poor soldiers but at that time they offered the strongest resistance and it was only after a long series of campaigns that the invading leader established himself with security at what is now Peking.

Korea had been a part of the Mongol domain for a generation, and Kublai now began to turn his eyes toward Japan. This move is believed to have been instigated by a native Korean, who

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at the time was living at the court in Peking. A series of diplomatic negotiations followed in which the peaceful submission of the Island Empire was asked and during which the Japanese authorities were thoroughly awakened to the danger of the menace which had rolled across three-quarters of the Asiatic continent and as far as the Dzungo and which had now definitely turned its attention in their direction. The first envoys from Peking were received at the Japanese capital, retained for a time and then sent back to Peking, but those who followed became so prominent at the court of the mission ended by all of its members being put to death.

The events led to active preparation by both forces for the coming struggle; on the continent Kublai ordered the building of hundreds of ships, and in Japan preparations for defense were begun. Defenses were erected at all the principal harbors on the east facing Korea. Military roads along the coast were constructed and a fleet of small wooden defense boats were built. The Japanese were well informed as to what would be their fate if the forces on the Continent gained a footing in their territory as the two opposing forces had had a number of engagements a few years previous in which the Japanese had lost the islands of Tsushima and Iki in the Genkai Strait, lying between Japan and Korea, but had succeeded in driving the invaders out of Hakozaki Bay on the northwest coast of Kyushu.

This period of active preparation was carried on for six years during which the main Japanese defenses were erected, on land, along the shores of Hakozaki Bay. To offset the attempts of the Japanese the Japanese built along the main part of the shore of Hakozaki Bay a long breastwork of earth on both sides with a stone wall and ditch in the center, both deep and strong. According to Dalziel, "every man at the bar arms was in the camp at the light footing and ready at a moment's preparation that could be made was complete. The mongols [illegible] tion, but by old men was the principal dignitaries of the State, located in towns

to all the temples, where the bells rang without ceasing day and night, and the priests of every sect in the Empire supplicated as unceasingly for divine assistance. The provincial and district commanders had received their final instructions and completed their dispositions, the scouting ships were out at sea, the troops were under arms, and the whole attitude of the defenders cannot perhaps be better indicated than by quoting a Japanese expression intended to denote the appearance of men in a state of straining expectation: 'They gazed to their very eyes and swallowed their spittle.'"

It is said to have been about June 23, 1281, that the fleet of Kublai Khan and his force of 150,000 men were seen from the headlands of Kyushu and the battle which constituted the only serious attempt in history of an outside power to subjugate Japan began. The Japanese had guessed right as to what part of the islands Kublai would attempt to make a landing on (why he did not attack the main island has never been fully explained) and practically all of their land troops were massed about Hakozaki Bay. Various numbers of men up to a total of a million have been estimated by various writers on Japanese history to have been waiting the attack of Kublai and his Mongols, but with those that were there and with the aid of the winds and the rocks the Japanese leaders were and for all decided a course which threatened to make them a vassal state to the great Mongol Empire.

For in their until recent times the coast of Hakozaki Bay has undergone the changes [illegible] by time and tide, and the stone [illegible] which aided in the defense of Kublai Khan and which is believed to have stood [illegible] that time six to eight feet above the water level has become buried and exposed to a depth of six feet or more by deposited over it by the action of the sea. At that time it is also believed to have been near the water line and now it is about 300 yards from the edge of the bay.

The city of Hakata, formerly the capital town of the District of Kuroda, has since grown to have a population of

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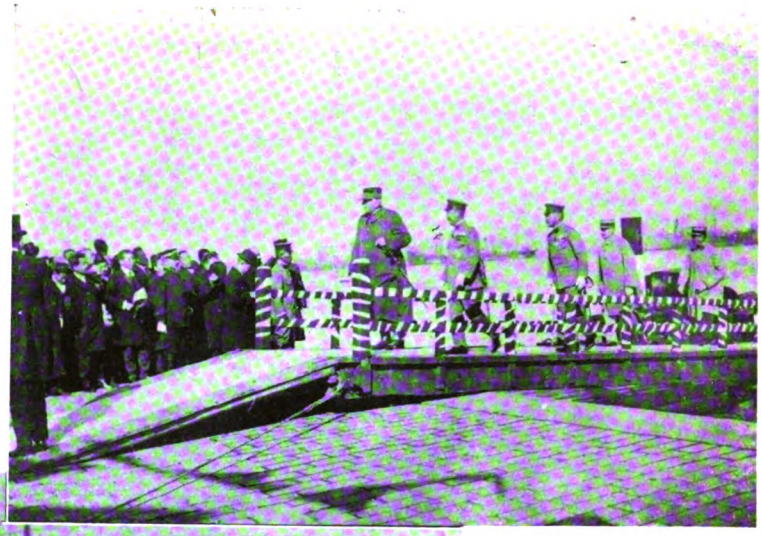

Marshal Joffre
Arrives at Yokohama

Madame Joffre
Passing Japanese
School Girls at
Yokohama

Lantern Procession in Welcome to the French Envoy, Tokyo

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Wood Carving – Kongo – Rikishi (Wrestler) in
Nara Imperial Museum

Wood Carving of Empress Jingu
Yakushiji Temple, Nara

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approximately 100,000 persons and has become one of the main business centers of the island of Kyushu. The presence of the old stone defense against the Mongols has been discovered at times in out-of-the-way places along the Hakozaki shore outside of the city of Fukuoka but it was only recently, according to Mr. George W. Bouldin, acting principal of Seinan Gakuin, a boys' school maintained by the Southern Baptist Convention, in Fukuoka, that a well preserved section of this old defense work has been found to pass through a section of the city of Fukuoka itself, and to lie directly across the grounds of the Seinan Gakuin.

According to Mr. Bouldin, excavations were being made on the school grounds preparatory to the erection of a new building when this old stone wall about six feet under ground was found. At first it was thought to be of no particular interest, but due mainly to the investigations carried out by Mr. Bouldin it was shown to be a part of the old wall erected in the thirteenth century. The government authorities of Fukuoka then tried to purchase part of the school ground where the old wall was buried and had plans made for the building of a park there and the erection of a monument to commemorate the historic event, but as this would seriously interfere with the program of Seinan Gakuin for the erection of new buildings and the improvement of its grounds, the school officials found it impossible to sell. They have, however, bared a small portion of the old wall (which does not happen to be covered by any of the school buildings) and have erected a temporary fence about it and plan in the future to erect a monument in commemoration of the great battle, a part of which took place on the site which is now occupied by one of Japan's largest and most rapidly growing mission schools.

The city authorities, being unable to procure any of the desired land within the city limits, have also taken over a section just outside the city on the immediate shore of the bay and are transforming it into a park where the old Khan Wall, as it is known there, is to be preserved and tablets explaining the historic significance of the work are to be erected in order that the last remaining vestige of one of the greatest events in Japanese history may be made known to all who visit the city of Fukuoka.

Korea a Story-Book Land

The interpretation of Korea and the Koreans by means of the wood-block color print is a service being rendered foreigners in the Orient and to many residents of the larger American cities today by Miss Lillian "Jack" Miller, daughter of Consul-General and Mrs. Ransford S. Miller of Seoul, Korea. During the last Christmas and New Year's season Miss Miller's famous Korean characters, "Father Kim," the old man of Korea, the washerwoman who is prominent in "Monday Morning in Korea," and various other subjects this young American artist has made well known, were purchased by many hundreds of art lovers in Peking, Shanghai, Tokyo and Seoul, the total number of sales running to more than 6,000.

An American girl, who was born in Tokyo while her father was in the consular service here, is to-day one of the outstanding Americans in the Orient who is doing her share toward interpreting the spirit of the East for the people of the West. Mr. Miller, who was among those mentioned for the post of Ambassador to Japan, has been in the American consular service since 1888. He was Japanese Secretary of the American Embassy in Tokyo during Miss Miller's childhood, and it was in those days that she first became interested in Japanese wood-cuts. She had her preliminary education in foreign schools in Japan, going to Washington D.C., for her high school work. At the age of 10 she was taking painting lessons under Kano, who was at that time famous as a court painter in Tokyo. When only 12 years old she had exhibited paintings at the Uyeno Academy of Fine Arts. While she was at college in Vassar her father was sent to Korea, and when she returned to the Orient in 1917 she decided to study and to work definitely on wood-block prints. When America entered the Great War she went to Washington, where from 1918 until 1919 she had a share in the civilian war work. It

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were when she returned to Japan in 1919 that she began in earnest her work in wood block prints.

Asked recently why she decided to change from Japanese to Korean subjects Miss Miller said: "In 1919 I saw Korea for the first time. It seemed to me a story-book land. The people are like old Chinese sages with their long flowing garments of white, always white, and the men with their oval little black hats."

Miss Miller's mode of executing the wood-block printing is to sketch her subject first, finishing the completed color sketch. Then many blocks are made for each picture, one for each tone that appears in one of the wood block color prints. The system is the same as for those by the famous Hiroshige and other popular artists of Old Japan. When the set of blocks for the print is completed, Miss Miller superintends the work of applying the colors, and the Japanese workman in Miss Muller's studio near Tokyo carefully places the sketch on the pad, or block, to which has been applied the proper tone, and after rubbing it with a pad he turns out what is the next step in the work toward a completed wood-block cut.

The American artist's work has recently been shown in New York, and only within the last few weeks has she received word of her election to the Boston Arts and Crafts Society. Her sales thus far have been chiefly in screens, in wood block prints and in Christmas greeting cards. Her most famous print perhaps is "Old Father Kim," the tobacco man of Korea. This print shows an old Korean in flowing white robe, with tiny hat on his head and a thirty-second tan hold high above his head.

On the print of Father Kim, Miss Miller has written:

"The world would call me poor—but there I smile. Could any treasure be more real than simple tastes and a kindly heart? I spare the world inconvenience by the one and give it all by the other.

"A happy American girl has painted me—no one else could. She has caught my smile and portrayed my spirit. Do you surmise that she is burrying me to work? Ah, little you must know then of the ways of my country, dear reader—it has been called 'The Land of Morning Calm.' More tobacco is my mission."

Miss Miller's formal presentation to the Americans and foreigners in Tokyo was made at the home of Mrs. Charles Burnett, wife of the American Military Attache in Tokyo, in December 1920. At that time her first showing of screens and wood-block cuts was made, and her popularity has increased every month since that time. A full to her 6,000 greeting cards sold in a little over a month last year, she has sold 2,000 wood-block prints and screens since her presentation at Mrs. Burnett's house. The Empress of Japan last year accepted a screen by Miss Miller.—The Japan Advertiser.

Christian Work Among Prisoners

At the meeting of the Tokyo Union Church recently Mr. K. Tomeoka's friend of prisoners, was introduced and spoke of his work.

Mr. Tomeoka apologized for the length of his introduction, but as he was speaking to a foreign audience, he explained, he wanted them to know how much this work he is doing had been influenced and helped by them and so he felt he was reporting to them. He began with the story of the call to work in connection with the prison in the Hokkaido coming to him while a pastor near Kyoto and of consulting with various friends, both foreign and Japanese. One Japanese friend wondered why he should go to work with a class known to be hardened, when Christianity was making but slow progress with more favored classes. Some people felt that once a criminal always a criminal, but Mr. Tomeoka felt that there must be ways of healing the heart as well as the body and that Christ had offered a way of cleansing even though their "sins were as scarlet."

"I thought people were not born criminals but were made so from poor and unwholesome conditions," said the speaker. "I believed that the help Christ could give would change these men."

"Up to this time, Christians in Japan had come from the middle or upper classes, and I felt that Christ's light had

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Asked recently why she decided to change from Japanese to Korean subjects Miss Miller said: "In 1917 I saw Korea for the first time. It seemed to me a story-book land. The people are like old Chinese sages with their long flowing garments of white, always white, and the men with their odd little black hats."

Miss Miller's mode of executing the wood-block painting is to sketch her subject first, finishing the completed color sketch. Then many blocks are made for each picture, one for each tone that appears in one of the wood-block color prints. The system is the same as for those by the famous Hiroshige and other popular artists of Old Japan. When the set of blocks for the print is completed, Miss Miller superintends the work of applying the colors, and the Japanese workman in Miss Miller's studio near Tokyo carefully places the sketch on the pad, or block, to which has been applied the proper tone, and after rubbing it with a pad he turns out what is the next step in the work toward a completed wood-block cut.

The American artist's work has recently been shown in New York, and only within the last few weeks has she received word of her election to the Boston Arts and Crafts Society. Her sales thus far have been chiefly in screens, in wood-block prints and in Christmas greeting cards. Her most famous print perhaps is "Old Father Kim," the tobacco man of Korea. This print shows an old Korean in flowing white robe, with tiny hat on his head and a thirty-second fan held high above his head.

On the print of Father Kim, Miss Miller has written:

"The world would call me poor—but there I smile. Could any treasure be more real than simple tastes and a kindly heart? I spare the world inconvenience by the one and give it all by the other.

"A happy American girl has painted me—no one else could. She has caught my smile and portrayed my spirit. Do you surmise that she is hurrying me to work? Ah, little you must know then of the ways of my country, dear reader—it has over been called the Land of Morning Calm.' More tobacco is my mission."

Miss Miller's formal presentation to the Americans and foreigners in Tokyo was made at the home of Mrs. Charles Burnett, wife of the American Military Attache in Tokyo, in December 1920. At that time her first showing of screens and wood-block cuts was made, and her popularity has increased every month since that time. Added to her 6,000 greeting cards sold in a little over a month last year, she has sold 2,000 wood-block prints and screens since her presentation at Mrs. Burnett's house. The Empress of Japan last year accepted a screen by Miss Miller.—*The Japan Advertiser.*

Christian Work Among Prisoners

At the meeting of the Tokyo Union Church recently Mr. K. Tomeoka the friend of prisoners, was introduced and spoke of his work.

Mr. Tomeoka apologized for the length of his introduction, but as he was speaking to a foreign audience, he explained, he wanted them to know how much this work he is doing had been influenced and helped by them and so he felt he was reporting to them. He began with the story of the call to work in connection with the prison in the Hokkaido coming to him while a pastor near Kyoto and of consulting with various friends, both foreign and Japanese. One Japanese friend wondered why he should go to work with a class known to be hardened, when Christianity was making but slow progress with more favored classes. Some people felt that once a criminal always a criminal, but Mr. Tomeoka felt that there must be ways of healing the heart as well as the body and that Christ had offered a a way of cleansing even though their "sins were as scarlet."

"I thought people were not born criminals but were made so from poor and unwholesome conditions," said the speaker. "I believed that the help Christ could give would change these men."

"Up to this time, Christians in Japan had come from the middle or upper classes, and I felt that Christ's light had

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come for darkest places also, so when the invitation came I took up work for criminals."

Mr. Tomeoka then told of going to Surachi about forty miles from Sapporo, and how, in four years, spending every evening in the prison, he got to know the stories of three hundred men. Of this number about eighty out of one hundred had gone wrong before sixteen or seventeen.

"I saw need of reforming prison conditions and as I knew the United States was progressive I bought a book, very expensive at that time, and literally read it to pieces."

Mr. Tomeoka then told of his trip to America and of the kindness of American friends, who made it possible to go everywhere and study conditions in prison. On his return Mr. Tomeoka opened up the home school in Sugamo for bad boys and has had three hundred and eighty in all, and of this number eighty-one out of one hundred have become good men. Mr. Tomeoka, not having funds, opened at the same time a home for University students and also a school for training for social work. Seventy-five people have trained in this school and are now in various useful positions all over Japan, working in orphanages and various lines of social work.

In addition to the reformatory, training school, and dormitory Mr. Tomeoka has been adviser concerning criminals to the Home Department and he edited a magazine "Jindo."

Eight years ago Mr. Tomeoka was given 2600 acres of land in the Hokkaido to start a farm colony. He believes that many bad boys are the result of city life and should be got away from the environment really to be made over. Not only criminals but other children need the helpful influence of the country.

Mr. Tomeoka said that he is through with the experiment as now he knows that the thing can be done. He stresses the family system,—eight to ten boys under a good man and woman,—care of the body, music—every child has two or three hours twice a week of music—wholesome work and play, but most of all Christian training, Mr. Tomeoka believes, can make bad boys good. He spoke of the work Buddhists, Shintoists and atheists were trying to do, but felt that nothing could really succeed that left Christ out.

After Mr. Tomeoka's address, Miss Caroline MacDonald, the well-known prison worker, spoke of a visit to Mr. Tomeoka's school at Sugamo and the motto on the wall in the chapel, where the boys assemble for prayers every morning at five o'clock: This motto is to touch the hearts of boys brought in to this home school, some from prison walls and all from some wall that has bound them, and the words are these: "There is no wall where Christ is."

Surely Mr. Tomeoka could write a Japanese "Twice-Born Men" that would be as as stirring as anything Begbie ever wrote!

When one thinks not only of the 380 boys but the 75 men trained in this school with Mr. Tomeoka's spirit, and besides this the University men who day by day for years have seen his work, one can realize a little how much his influence has been on Japan.—*The Japan Times.*

Foreign Trade in Japan

Foreign trade figures for Osaka and Yokohama for the period of December 21 to December 30 are:

	Osaka	Yokohama
Exports ...	¥8,358,000	¥33,520,000
Imports ...	4,957,000	19,855,000
Excess of Exports.	3,401,000	13,665,000

The totals since the beginning of the year are:

	Osaka	Yokohama
Exports ...	¥292,035,000	¥602,991,000
Imports ...	118,878,000	520,245,000
Excess of Exports	173,157,000	82,736,000

Japan's Export of Matches

Reports concerning the results of an investigation made by the India customs on the subject of match imports to India show that Japan has practically no competitors there among the match exporting countries. Sweden, often mentioned as a great producer of matches, exports to India only about 1 per cent of the quantity credited to

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Japan. During the first half of the present years Indian imports of Japanese matches totaled 12,980 tons, while those of Sweden were only 370 tons, a comparison which shows how securely the Japanese are lodged in this market.

The accompanying figures give the imports during the last half of the present year:

	To India from Japan	Sweden
	Tons	Tons
January	700	120
February...	1,500	90
March	2,560	80
April	3,120	20
May...	2,300	30
June...	2,200	20
Total	12,380	370

The Japanese privy council recently had under discussion a proposal to join the Berne treaty prohibiting the use of yellow phosphorus in the manufacture of matches. It is understood that the council favored it coming a term or of the treaty, but what effect this will have on Japan's match trade is not known.

—*The Japan Times & Mail.*

A Game in Violent Eruption

Bolder columns of black smoke, Mount Asama in January burst into its first eruption since July of last year and most violent action during recent years. The eruption began at 12:10 o'clock in the afternoon and soon a heavy rain of ashes and stones began to fall in Nakasaki, Karuizawa and other neighboring places. A severe vibration was felt at Kusunagi, preceded by a deep rumbling sound and continuing more than 20 minutes.

According to an account in the Asahi, the eruption occurred at 12:10 o'clock in the afternoon and was followed by a number of terrible detonations. The rumbling lasted about 30 minutes. A severe vibration was felt at Nakasaki, where the shop and doors shook.

The black smoke sent up from the crater drifted in the direction of Akabishiri and five minutes after the eruption began the smoke was burying thick over that village. The fall of ashes and stones was like the bursting of a severe hail storm. At 12:45 o'clock the falling of ashes ceased.

In Nagano and neighborhood the fall of ashes was so heavy that traffic was stopped for some time. At Karuizawa a severe vibration was felt and many paper screens were broken. At the finish of the eruption the inhabitants rushed into the streets.

Interviewed by a reporter for the Asahi, Dr. Omori of the Imperial University said that Asamyama will be quiescent. "A slight vibration was experienced in Tokyo at 12:15 o'clock yesterday morning. It was accompanied by a rumbling sound as of distant thunder."

Dr. Omori said Mount Asama was quiet between 1914 and 1919. It began to be active toward the end of 1920, when there were more than ten eruptions. The last eruption took place in July of last year. Dr. Omori said that an earthquake felt near Mount Asama Monday was an indication of the present eruption.—*The Japan Advertiser.*

Prohibition At Court

In connection with the reforms being instituted in the Imperial Court the Japanese newspapers call attention to the fact that the adoption of prohibition seems only a matter of time. The Prince Regent has not touched alcoholic drink since his European trip, during his tours is merely lifting the glass to his lips at toasts. Prince Kuni-in, following his example, has not touched alcohol since last spring.

Count Niira, who was a member of the Prince Regent's suite, was so impressed by the action of the two Imperial Princes that he has not taken a drink since December 5, says the Chuo. This report goes on to say that formal adoption of prohibition seems to be approaching rapidly. It also says that gifts of wine cups by the Emperor to persons for particular services will probably be replaced by other gifts shortly.—*Japan Advertiser.*

Assembly for Formosa

Mr. Kin Ken-to, a Formosan political leader, is in Tokyo at the head of a mission to secure the granting of an Assembly to Formosa at the present session of the Diet. Ba-

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route to Tokyo, discussing the petition, Mr. Rin said:

"Every successive Governor-General of Formosa seems bent on the possibility of completely assimilating the Formosan natives to Japanese custom, but such an attempt would he futile as will easily be realised by those who are well acquainted with the Formosan circumstances. The time will surely come when the Formosan natives will awaken to the signs of the times and demand various political claims. The safety valve against such a possible tendency of the Formosans will be the organization of an assembly in order to grant the natives autonomy, as has been established in various other colonies by the Powers.

"The present movement for the organization of the Formosan Assembly was started many years ago, and several petitions have been introduced in the Imperial Diet but so far with no result. It is my sincere hope that this time the movement will meet with success."—*Japan Advertiser.*

Death for Militarism

A movement for drastically cutting the army and the destruction of militarism will be launched Jan. 21 when thousands of handbills will be distributed in the thoroughfares of Tokyo.

The movement is under the auspices of the Armament Limitation Association, and Mr. Yukio Ozaki and Mr. Saburo Shimada, stanch advocates of disarmament, will take a leading part in the agitation. The association held a meeting at the Imperial Education Association Jan. 20th, where plans for carrying out the aim of the movement were made.

Immediately after the distribution of handbills a lecture meeting will he held in the auditorium of the Tokyo Y.M.C.A. in Kanda where leaders in disarmament will deliver speeches. Major-General Tsunekichi Kono and Mr. Ozaki and Mr. Shimada are among the speakers. Dr. Sakuzo Yoshino and Mr. Etujiro Uehara of the Kokuminto will address a meeting called for Wednesday at the Y.M.C.A.

"The movement is designed to destroy militarism," said an official of the association yesterday, "and as a step toward attaining the object we will demand cutting of the army in half. Our movement will be supported by the Kenseikai and the Kokuminto for these parties agree with our association in calling for a reduction of military expenditures.

"We also propose to destroy what is called double government. Some of the serious blunders committed in dealing with foreign countries were due to the intervention of militarists in the general policy of the Government. The success of our movement is almost assured for the majority of the people of the nation has lost patience with the meddling of the militarists."—*The Japan Advertiser.*

Mrs. Yajima on Women Suffrage

That prohibition in the United States will ultimately be successful, that a campaign of education is necessary before women suffrage is a feasible political program for Japan, and that this country is not yet ready for prohibition, are beliefs which Mrs. Kajiko Yajima, head of the Japanese "Woman's Christian Temperance Union," with headquarters in Tokyo, brings back with her from her visit to America.

Mrs. Kajiko Yajima, 84 years old, noted Japanese social welfare worker, advocate of world disarmament, suffragist, and friend of prohibition, who went to Washington last October to present to President Harding a petition for disarmament signed by 10,000 Japanese women, traveled 18,395 miles since her departure from Tokyo and gave two lectures a day for 51 days. An average audience of 212 at each meeting gathered to hear the Japanese feminist advocate world disarmament. In five prayer meetings convened to pray for the success of the Washington conference the attendance was 3,400.

Accompanied by her secretary, Miss Azuma Moriya, Mrs. Yajima returned to Japan Jan. 22nd on the *Tenyo Maru* from San Francisco and came directly to Tokyo.

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Mrs. Yajima was received by Miss Harding and so interested was the President in the story of her career and her work that the interview originally set for 15 minutes was extended, the Secretary of War, who was waiting in an anteroom to see the President, being required to give up his time while the President talked to the aged but enthusiastic young Japanese visitor. President Harding when the audience was closed characterized Mrs. Yajima as an "interesting sweet old lady."

During her stay in the United States Mrs. Yajima heard much adverse criticism of national prohibition, but she nevertheless is firm in her belief that the step taken by the United States ultimately will be successful, although she says that perhaps the people's will not be noted until the rising generation has reached maturity. Mrs. Yajima believes that the time is not yet ripe for Japan to barter intoxicating liquors and is an advocate of a campaign of education among the youth to show the benefits of temperance. Although Mrs. Yajima feared mean of the workings of women suffrage and is a keen advocate of it, still she thinks that Japanese women are not ready for the ballot and also that a campaign of education is needed as in the case of prohibition. As president of the Kyoritsu Kwai, an organization in Japan similar in aim to the American Women's Christian Temperance Union, Mrs. Yajima remains a staunch advocate of national prohibition and woman suffrage, although admitting that much remains to be done before either becomes an accomplished fact in Japan. She is an advocate of the reform of customs, but also warns those who would reform that they must not destroy what is good in their endeavors to eliminate from present customs those which they regard as bad.

Mrs. Yajima brings back the information that she found the men and women who were leaders in the fight for prohibition and woman suffrage now have positions in the organizations conducting the move for world peace and disarmament.—*The Japan Advertiser.*

French Here Kept Busy on Visit as Guest of Empire

Paying tribute to the memory of Japanese war heroes, visiting Shrines and hunting ducks, when he is not attending State functions and official banquets, Marshal Joffre, France's famous to Japan, is having a busy time while he is the guest of the Japanese Empire.

The Marshal and his party went to the Yasukuni Shrine last Sunday. They were escorted by Lieutenant General Watanabe. At the Shrine the visitors were met by General Yamanashi, Minister of War, Vice Admiral Ide and other notable military and naval authorities. Marshal Joffre presented a sacred tree at the Shrine in honor of the soldiers of Japan who had given their lives for their country.

In the afternoon there was a duck hunt in the grounds of the Hama Detached Palace. In this sport the noted French soldier was joined by the Commander of the French Far Eastern fleet and the Captain of the cruiser Montcalm.

Sunday evening Marshal Joffre and party were the guests at a dinner at the French Embassy. His Imperial Highness the Prince Regent attended this function. Last evening Count Uchida, the Foreign Minister entertained at dinner in honor of the Marshal.

On January 31 the Marshal will visit the Tokyo Imperial University at 10.30 o'clock in the morning.

"Lest we Forget" Osaka Mainichi Reports Facts

While Marshal Joffre is amongst us as our national guest, it would not be amiss, says the Osaka Mainichi, to remind ourselves of the terrible loss France has suffered from the great war. For only by understanding the extent of loss borne by the French people can we do justice to the sense of respect and sympathy that is due to our former gallant Ally.

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Peace Conference, gives the following figures in his recent work, "The Truth about the Treaty":

"Our man power had suffered terribly. Of a population of 37,700,000—of which 9,420,000 were men between nineteen and fifty years—8,410,000, or eighty-nine and five-tenths per cent of our potential effectives, had been called to the colours and for nearly five years withdrawn from productive labour. Of these 8,410,000 men called to the colours, 5,564,000, or sixty-six percent met either death or injury; 1,364,000 killed; 740,000 mutilated; 3,000,000 wounded; 460,000 prisoners. Nearly all of the latter returned from Germany ill and wasted, one man in ten tubercular for life.

"Compared to the total number of men called to the colours, the killed represent 16 percent; 57 per cent of all Frenchmen called to the colours between the ages of eighteen and thirty-two—the young generation which is the chief strength of a country—were killed.

"This decline in man power went hand in hand with a decline in financial power. The net cost of the war amounts to 150,000 million francs. The grand total is 210,000 millions paid out of our Treasury from 1914 to 1919.

"As the taxes during the war brought in only 34,000 millions, it is evident that 176,000 millions had to be found by other means for meeting the cost of the struggle. Deducting the 33,000 millions lent to us by our Allies, this leaves a sum of 143,000 millions paid by France from her own resources plus 34,000 millions in all. The national debt which, in 1914, amounted to 35,000 millions with no foreign debt, has risen to 176,000 internal debt and 33,000 millions foreign debt. The budget has risen from about 5,000 millions in 1914 to 32,000 millions in 1914.

Marshal Joffre Welcomed by Prince Regent and Empress

Marshal Joffre, accompanied by Madame Joffre and Mademoiselle, their daughter, received an official welcome to the Empire Jan. 21st by His Imperial Highness the Prince Regent and Her Imperial Majesty the Empress. The Marshal was also accompanied by three members of his suite.

Leaving the mansion of Baron Iwasaki at 9.30 o'clock in the morning in carriages sent by the Imperial Household Department, the distinguished visitor proceeded to the Imperial Palace. He was escorted by Lieutenant-General Watanabe, head of the Reception Committee, M. Claudel, the French Ambassador, members of the Embassy staff and a special detachment of cavalry serving as a Guard of Honor.

Arriving at the palace Marshal Joffre and party were received at the entrance of the Palace by a Master of Ceremonies and ushered into the Reception Hall by Marquis Inouye, Grand Master of Ceremonies. Here the French Envoy was met by Viscount Makino, Minister of the Imperial Household Department, Count Chinda, Chief Steward of the Prince Regent's household. Mr. Omori, Chief Steward of the Empress' Household, and others.

The Envoy, attended by M. Claudel, was conducted to the Pheonix Hall by Marquis Inouye and received in audience by the Prince Regent, who was attended by Viscount Makino, the Household Minister, General Uchiyama, Chief Aide-de-Camp, General Nara, Aide-de-Camp, Viscount Irie, Vice-Lord Chamberlain, and others. Marshal Joffre delivered the message of President Millerand to the Prince Regent through the interpretation of Viscount Yamamoto, Court interpreter, and expressed his thanks for the hospitality and cordial treatment given to him and his party in their present visit to this country.

At the conclusion of the audience with His Highness the party was conducted to the Paulownia Hall where they were received by Her Imperial Majesty who had come from the Hayama Villa for the purpose of greeting the French warrior.

Marshal Joffre greatly appreciated the demonstration made by students last Friday evening when they formed a picturesque lantern parade and marched to the Mansion where they cheered him enthusiastically.

"No Retreat!"

Joffre's famous general order, addressed to his troops on the eve of the first Battle of the Marne, which first checked the German drive upon Paris,

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"Compared to the total number of men called to the colours, the killed represent 19 percent; 57 per cent of all French men called to the colours between the ages of eighteen and thirty-two—the young generation which is the chief strength of a country—were killed.

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The Envoy, attended by M. Claudel, was conducted to the Phoenix Hall by Marquis Inouye and received in audience by the Prince Regent, who was attended by Viscount Makino, the Household Minister, General Uchiyama, Chief Aide-de-Camp, General Nara, Aide-de-Camp, Viscount Irie, Vice-Lord Chamberlain, and others. Marshal Joffre delivered the message of President Millerand to the Prince Regent through the interpretation of Viscount Yamamoto, Court interpreter, and expressed his thanks for the hospitality and cordial treatment given to him and his party in their present visit to this country.

At the conclusion of the audience with His Highness the party was conducted to the Pavilion Hall where they were received by Her Imperial Majesty who had come from the Hayama Villa for the purpose of greeting the French warrior.

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"No Retreat!" Joffre's famous General order, addressed to his troops on the eve of the first Battle of the Marne, which first checked the German drive upon Paris,

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and which won him election to the French Academy, for its literary excellence, is to be the main decoration of the reception hall of the Orient à Palace Hotel, Yokohama, on the occasion of the reception to be given there by the French residents of this part of Japan to the Prince Regent, on the evening of January 29th. The order will be printed in large letters and surrounded by brackets of electric lights, which will be turned on when the Marshal enters. The original order read as follows:

"Au moment où s'engage une bataille d'on dépend le salut du pays, il importe de rappeler à tous que le moment n'est plus de regarder en arrière; tous les efforts doivent être employés à attaquer et à refouler l'ennemi. Une troupe qui ne peut plus avancer d'un, coûte que coûte, garder le terrain conquis et se faire tuer sur place plutôt que de reculer. Dans les circonstances actuelles aucune défaillance ne peut être tolérée."

An English version of the above is here published for the benefit of those who do not read French. It is:

"At this moment when a battle is about to commence upon the result of which the salvation of our country depends, no one must look behind. All must unite to attack and repel the enemy. Any troop finding itself unable to advance further must hold the ground at all cost and must fight until death. No retreat."

Prince Regent's Message to French Nation

Expressing his great pleasure that so distinguished a veteran as Marshal Joffre had come to Japan on a mission of courtesy from the French Government and people; representing the famous soldier to convey to Prince Yoshihito and the people of France his most cordial good wishes, and urging upon the Marshal himself, that he take good care of his own health during the present cold snap, His Imperial Highness, the Prince Regent, took formal farewell of Marshal Joffre Tuesday and the famous warrior is now the guest of the people of Japan, his status as a guest of the Imperial Government not lapsing.

In the name of the people of Japan, the Lower House of the Diet will present the Nation's guest with an address on February 1, which has been drafted as follows:

"Our Nation highly admires the loyalty of the people of France and the great valor of Marshal Joffre during the Great War, victory in which has brought about a universal peace and contributed greatly towards the welfare of mankind. We feel assured that the friendly relations between France and Japan will be still further enhanced as a result of the important mission which has brought Marshal Joffre to our country.

"We, the members of the House of Representatives of the Imperial Diet, take pleasure in herewith expressing the profound sense of gratitude we feel towards Marshal Joffre and in welcoming him to Japan in the name of the entire Japanese Nation."

Following his farewell with the Prince Regent the Marshal presented, in the name of his Government, the Cross of the Legion of Honour to General Uyehara, Minister of War, and other high military decorations to more than thirty of the other ranking officers of the Army. A later visit to the Navy Department was made and the insignia of the Order of the Grand Officier pinned upon several of the ranking officers of the Navy.

Her Imperial Majesty has presented Madame Joffre with a magnificent cloisonne vase as a souvenir of her visit to Japan.

The Marshal was host Tuesday night at a banquet given at his temporary residence at Takanawa, the distinguished guests including the Premier, the Minister of War, and the Minister of Foreign Affairs.

Wednesday morning the Marshal and Madame Joffre moved to an apartment at the Imperial Hotel, where they will stay for a few days, during which time various receptions and other functions in their honor will be held.

Tokyo and Yokohama Guarantee Joffre extend greetings to one of the outstanding figures of the Great War, the man who smashed von Kluck and made a huge joke out of the Kaiser's plans for a triumphant entry into Paris. That General Joffre, Marshal

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and which won him election to the French Academy, for its literary excellence, is to be the main decoration of the reception hall of the Oriental Palace Hotel, Yokohama, on the occasion of the reception to be given there by the French residents of this part of Japan to the famous warrior, on the evening of January 28. The order will be printed in large letters and surrounded by hundreds of electric lights, which will be turned on when the Marshal enters. The original order read as follows:

"Au moment où s'engage une bataille d'où dépend le salut du pays, il importe de rappeler à tous que le moment n'est plus de regarder en arrière; tous les efforts doivent être employés à attaquer et à refouler l'ennemi. Une troupe qui ne peut plus avancer devra, coûte que coûte, garder le terrain conquis et se faire tuer sur place plutôt que de reculer. Dans les circonstances actuelles aucune défaillance ne peut être tolérée."

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Grandpere Joffre

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of France, comes to return for his Government the visit made to France last year by His Imperial Highness, the Prince Regent, and that he is the first thus to reach these shores, adds much to the general gratification of the Japanese over the presence to-day of this distinguished Frenchman.

It is difficult indeed to reconcile the sight of the genial, smiling gentleman who drove through bowing, cheering lines of people to-day with the conception we have had of the man who, in day after day of blood, confusion, world-rocking war wreckage and the distraction of his own Government, and even of many of his men, steadily fell back, with the huge, grey masses of Germans pressing exultingly on, fell back until his selected hour to strike had come, and then, risking everything upon a single, smashing stroke, hurled the enemy into confused alarm and made "scraps of paper" of all the elaborately prepared plans of the German general staff.

"A great misfortune has happened," said one of the intercepted German messages from the front the day that Joffre transformed himself from a man fighting a grim retreat to the sudden aggressor, hammering, hammering, hammering at a foe retreating faster tham he had advanced.

To the Hero of the Marne Japan pays personally the tribute of admiration and gratefulness it has entertained since that bloody morning of September 10, 1914, which found the German hordes effectually blocked and Paris saved for civilization.—*The Japan Times & Mail.*

Yokota Disappointed

While Japan generally has accepted the results of the Washington Conference as being ultra-fair and satisfactory, the anticipated "face saving" of returning attaches of the Japanese delegation was realized when Hon. S. Yokota, Director of the Bureau of Registration, who arrived at Yokohama Tuesday night on the *Siberia Maru* gave out an interview characterizing the parley as a "tragic failure." Mr. Yokota said:

"Needless to say, the main object of the Washington Conference is to secure a universal peace among all the nations of the world, but as history proves, China and Greece have left records clearly proving the failures of such attempts. It is a pity that the Hague Peace Tribunal, in which the late Mr. Carnegie of Pittsburg took so great an interest, is allowed to remain meaningless as a mere historical institution of the past.

"The most important factors for the establishment of an ideal state of absolute peace in the world are the total extinction of accidents, crime, sickness and an unequality in strength. This may sound as though I may be against an universal peace, but I merely say this because I am desirous of an actual and not a superficial and imaginary peace.

"It seems a pity that President Harding and Secretary of States Hughes did not show up at this Conference equally as sincere and great as Washington and Lincoln, especially as the United States is in a far more powerful and influential position now than in their day.

"What form of universal and international peace can be guaranteed by merely forming agreements to last for no longer than five or ten years? Looking from this standpoint, this Conference appears so far as having resulted in a tragic failure."

Siberian People Starving

In a letter recently received by Mr. C. C. Hansen, Treasurer of the Japan Chapter, American Red Cross, Mrs. Eleanor Pray of the American Red Cross in Vladivostok discloses the distressing condition of the Vladivostok poor.

Women of all classes grasp any opportunity for work, regardless of how repulsive its nature, she writes. Some are even engaged at the slaughtering houses, cleaning entrails—anything to earn a few kopecks with which to buy a little food for themselves or their children. Ragged and frozen little youngsters beg for scraps at the restaurants and eagerly snatch at any refuse that may be thrown out to them. Quite frequently they even wrangle over some choice morsel of food.

Many of the children, and even some of the men and women, go aboard the foreign ships in the harbour and beg for

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To the Hero of the Marne Japan pays personally the tribute of admiration and gratefulness it has entertained since that bloody morning of September 10, 1914, which found the German hordes officially blocked and Paris saved for civilization.—*The New York Times & Mail.*

Volcanic Disruption Period

While Japan generally has accepted the results of the Washington Conference as being ultra-fair and satisfactory, the anticipated "cleansing" of returning attaches of the Japanese delegation was realized when Hon. S. Yokoi, Director of the Bureau of Navigation, who arrived at Yokohama on Tuesday night on the *Shinyo Maru* gave out an interview characterizing the parley as a "tragic failure." Mr. Yokoi said:

"Needless to say, the main object of the Washington Conference is to secure a universal peace among all the nations of the world, but as history proves, China and Siberia have left records clearly proving the fallacies of such attempts. It is a pity that the Hague Peace Tribunal, in which the late Mr. Carnegie of Pittsburg took so great an interest, is allowed to remain meaningless as a mere historical institution of the past.

"The most important factors for the [illegible] of a lasting state of absolute peace in the world are the total extinction of armaments, clothes, sickness and unemployment in a word. This may sound as tragic I may be against an universal peace, but I merely say this because I am desirous of an actual and not a superficial and imaginary peace.

"It seems a pity that President Harding and Secretary of State Hughes did not show up at this Conference equally as sincere and great as Washington and Lincoln, especially as the United States is in a far more powerful and influential position now than in their day.

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Short a People Starving

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the remains of meals. The condition of the population is deplorable and, as Mrs. Pray says, it is impossible for us, in a well fed country, to realize the extent of their suffering.

The following is an extract from Mrs. Pray's letter:

"Your draft for two hundred and thirty-three yen was received in due season, a receipt for it being enclosed herewith. I cannot tell you how grateful we are for the generosity and thoughtfulness of the organizations in Japan as it is impossible to raise money here and, so far, no one else has had interest enough in the state of affairs in the Fukuoka to send our [illegible] any financial aid.

"[illegible] population, thousands of whom are refugees, and thousands of whom are people who, by devastation of the trouble have lost what little they had been able to put by in more prosperous days, the situation is terrible, as there is almost no work to be found.

"All that most of them ask for is to earn enough to keep a roof over their heads and food in the mouths of their children. One of the cases which came to our attention yesterday was that of a family which consisted of a father, mother, and ten children. All the latter had been able to earn this week was a yen and a half and although the mother had tramped all over town looking for a little work, she had found none. The size of this family is a little above the average but families of six or seven children are common. This week our Chapter will begin giving out food to some of the very poorest families but it will be very hard to discriminate when so many are hungry. Many, many thanks to one and all who contributed."—*The Japan Times & Mail.*

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